



POLITECNICO
MILANO 1863



URBAN PUBLIC SPACE

COMPARATIVE STUDY AND ASSESSMENT



XI'AN

MILANO



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**Urban Public Space Study and Assessment Based on Historical and
Cultural Heritage Cities:**

A comparative study between Milan, Italy and Xi'an, China

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12/2021



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I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

Abstract

Globally, a city is a large human settlement. It can be defined as a permanent and densely settled place with administratively defined boundaries whose members work primarily on non-agricultural tasks. Cities generally have extensive systems for housing, transportation, sanitation, utilities, land use, production of goods, and communication. Their density facilitates interaction between people, government organizations and businesses, sometimes benefiting different parties in the process, such as improving efficiency of goods and service distribution. Urban regeneration has been accompanying urban development since the earliest human settlement and was emphasized after the World War Two. Several decades' experience and billions of dollars forced the decision makers to realize the importance of urban image, quality of life, and urban environment, which were recognized as prerequisites and catalysts for the economic development of cities.

Public space is the stage upon which the drama of communal life unfolds. The streets, squares and parks of a city give form to the ebb and flow of human exchange. These dynamic spaces are an essential counterpart to the more settled places and routines of work and home life, providing the channels for movement, nodes for communication and common grounds for play and relaxation. By contrast, in absolutist or totalitarian nations public spaces have been typically designed to symbolize the power of governments over people and overwhelm users with sheer size .

Public space reflects the city or nation in which it is embedded--its socio-cultural, economic, and political conditions. In the broad region that has traditionally been considered as the "West" (i.e., Western Europe, North America, and Australia), public space has been defined by its openness and accessibility to everyone--thus reflecting Western democratic values of

freedom and equality. By contrast, in absolutist or totalitarian nations public spaces have been typically designed to symbolize the power of governments over people and overwhelm users with sheer size.

This research is based on the local literature and administrative document to demonstrate the comparative study of the city, urban development and urban public spaces. The definition and urban development vary from different countries considering the various cultures, historical processes and administrative governance. As for the urban public spaces, the definition and its category are similar with each other to some extent. It is mainly because of the late development of urban construction process in modern China, and the urban public space were developed completely and rapidly in western context. Therefore, the conception of urban public space in china is developed and localized from western relative studies and cases.

Regarding for the urban public space distribution in 2 cities, the similar morphology is illustrated on the mapping. More small-scale, dense and multi-function common space centralized in the urban center, while large-scale greening parks out of the downtowns. The system of public spaces varies from these two researched cities, considering the different culture backgrounds and administration methods. The comparative study is going more specific on each site prototypes in 2 cities. The descriptive and assessment method is developed in this research to do the systematic assess of each site by texts, mappings and images. All the sites are selected by historical and cultural heritage standard in the urban center area, but other criteria are various.

Acknowledgements

I give endless thanks to my supervisor, Dr. **Antonio Emillio Alvise Longo**. Thank you, Prof. Longo, for your keen eye and ear, as well as for suggestions that were always true to my intentions, and for your giving me the opportunity to study in this esteemed university.

As luck and fate would have it, my parents came to my assistance and support during my study in Politecnico di Milano. I give them credit for anything good and have already promised them I will try harder next time.

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Introduction

This chapter introduced the research background, the research question, and the framework of the paper, as well as the study area.

Background of Research

Urban regeneration has been an enduring theme in world history, from the very earliest human settlements to modern world metropolises (Barnett, 1986). The concept of urban regeneration was emphasized after the Second World War primarily in western countries, especially in European countries and the United States. Many of the major cities in western countries were destroyed by the war and those cities were confronted with the problems of economic decline, environmental destruction and social dereliction. The improvement of transportation facilities and changing population patterns sharpened the problems of decentralization, and the central city lost competitive advantage over suburban areas. Urban regeneration thus became an important issue on the political agenda to redevelop the central cities.

Since the Second World War, the process of urban regeneration in western countries can be roughly divided into three stages. The first is from the 1950s to 1970s, which was characterized by physical improvement. The second stage is from the 1970s to 1990s, which was characterized by the combination of physical renovation and human behavior rehabilitation. Although billions of dollars were invested in the first two stages, the promised new era did not come (Rosenthal, 1980; Raco, 2003; Lash and Urry, 1994; Jameson, 2000; Massey, 1995; Hudson, 2000). The third stage starts from 1990s and, in this stage, policy makers and planners realized that urban regeneration should meet the social objectives of the people by improving their quality of life and enhancing the image of the city (Mir, 1986; Raco, 2003; Rhodes, 2000; Stoker, 2000).

Although the details of urban regeneration policies designed to improve the quality of life and to enhance the urban image have varied from nation to nation and city to city, they have one thing in common, that is they involved the use of urban public space in urban planning. Public space is the stage upon which the drama of communal life unfolds, the streets, squares, parks and green spaces are all forms of urban public space. The importance of urban space has been addressed by experts in social science, urban planning and urban design (Cybriwsky, 1999; Darin-Drabkin, 1977; Bacon, 1976; Carr etc. 1992; Jacobs, 1961; Vernez, 1987; Whyte, 1988; Bolitzer and Netusil, 2000; Oktay, 2002; Carr and Lynch, 1968; Ward, 1978; Gehl, 1980; Lynch, 1961) and the roles of urban space in urban regeneration have usually been positive as is shown by the examples of many cities in western countries (Gospodini, 2001; Jeffrey and Pounder, 2000; Latham and Swenarton, 1999; Mir, 1986).

Because of the special political situation of China, the country only began to replan urban construction and reconstruction after the foundation of P. R. China in 1949. Before this, the country was involved in aggression, wars and chaos for more than one century. The development of the city in China has gone through four stages, i.e. expansion (1949-1961), contraction (1962-1965), stagnation (1966-1977), and rapid growth (1978-present) (Lin, 2002). Since 1978, China has experienced rapid development because of the advancement of

the 'Open Door' policy, while policies for urban areas have become more comprehensive. It was not until the end of last century that local governments began to consider the importance of urban environment, urban image and quality of life in urban development. In the circumstance of Xi'an, the city has been successfully transformed from an industry city to a garden city based on its historical culture and has experienced a dramatically improved urban environment and enhanced urban image in recent decade.

Problem Statement

Following on from the background and objective of the study, this thesis will investigate the design and effects of the public space in Milano and Xi'an through answering the following questions:

- What is the difference between the definition and development of the city in Italy and that in China?
- What is the difference between the definition of urban public space in Italy and that in China?
- What is the land use pattern and user behavior pattern on urban public space at the normal situation and the emergency (pandemic) differently in two countries?
- How the urban public space impact on the process of urban regeneration historically?
- How the changes in public space distribution and function influent with the surrounding land use, population and economy?
- What kind of design elements do the urban public space have and how do they influent the land use pattern and user behavior pattern on urban public space?
- Are there context-free attributes or design elements for public open space in megalopolis under the different cultural and political background?

Research Questions

This research will discuss the comparative study of the city, urban development and urban public spaces, urban public space distribution, and do the systematic assess of urban public space prototypes based on specific sits in 2 cities. Besides, how the design methodology and practice of urban public space system impact on process of urbanization comparatively based on Milan and Xi'an will be discussed as well.

Key Words

City; urban public space; comparative study; urban design

Framework of the Thesis

Given the study objective of the thesis, the whole paper is organized into seven chapters. Following the introduction, Chapter Two will introduce the background of research areas from various scales, including location, demography, geology and so on. In Chapter Three the author will introduce and summarize the general comparative study about city-center public space in Milano and Xi'an. Based on government document review and literature review, Chapter Four will provide a comparative summary of the historical development of Poli (city), urban public space and urban regeneration in Milano and Xi'an, the major concerns of their specific definitions and origins. In Chapter Five, the author will introduce the research design and methodology of the thesis. Chapter Six will demonstrate the general situation of city-



center plazas, user behaviors and land use patterns on and around plazas. Based on all the research in former chapters, Chapter Seven will summarize the research findings, and propose recommendation and future research.

Study Area Introduction

Milano, Italy

1. Location of Milano

Milano is the capital city of the Province of Milano and of Lombardy region (Lombardia) in northern Italy, and the second-most populous city proper in Italy after Rome. It is the largest European economy among non-capital cities. The urban area of Milano is located at 45°28'N 09°10'E.



FIGURE 1 LOCATION OF MILANO

Source: <https://www.worldometers.info/>

2. Demographic in Milano

The city proper has a population of about 1.4 million while its metropolitan city has 3.26 million inhabitants. The surface area that Milan occupies comes to a total of 181.76 square kilometers (70.18 square miles). With a population of at least 1,372,075 in the year 2018, the population density currently sits at approximately 7,551.3 residents per square kilometer.

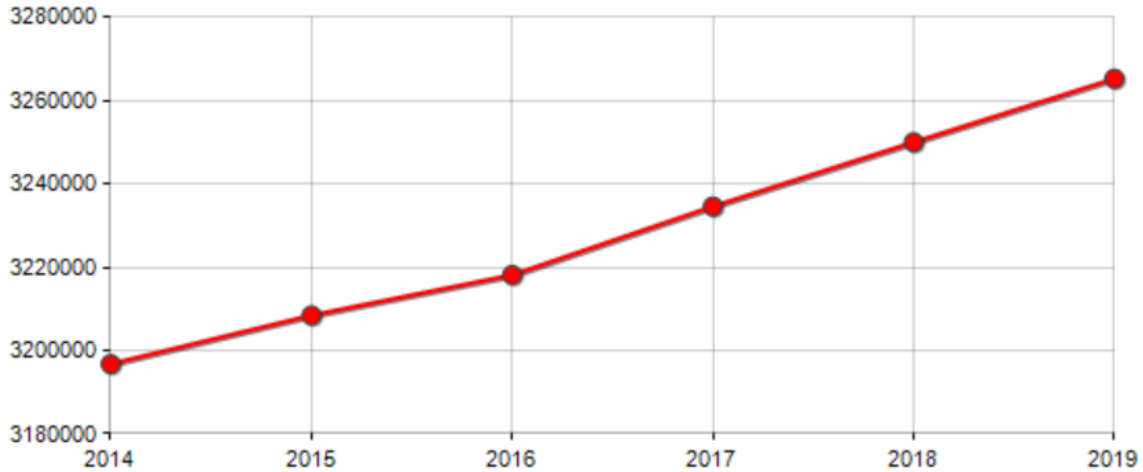


FIGURE 2 POPULATION TREND IN PROVINCE OF MILANO

Source: <https://ugeo.urbistat.com/AdminStat/en>

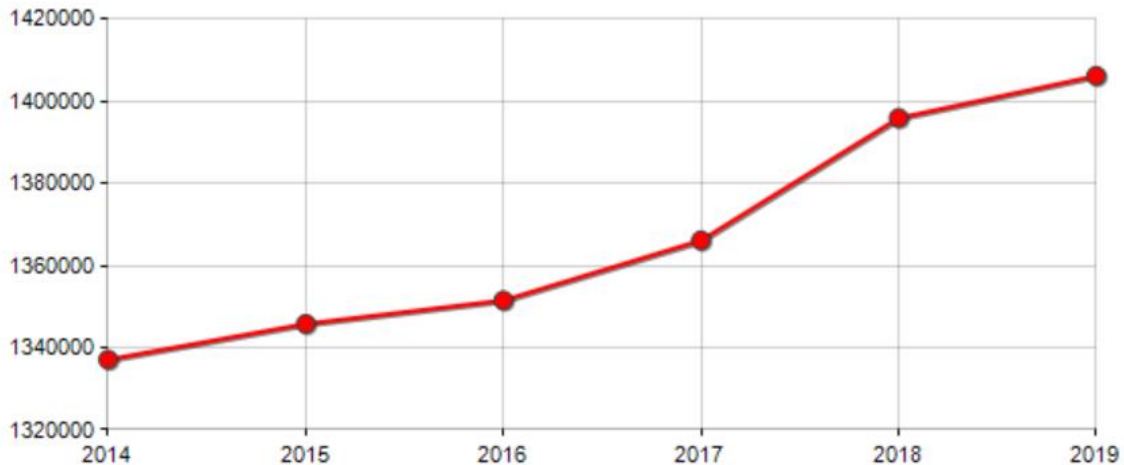


FIGURE 3 POPULATION TREND IN MUNICIPALITY OF MILANO

Source: <https://ugeo.urbistat.com/AdminStat/en>

3. Geography of Milano

Milan is located in the north-western section of the Po Valley, approximately halfway between the river Po to the south and the foothills of the Alps with the great lakes (Lake Como, Lake Maggiore, Lake Lugano) to the north, the Ticino River to the west and the Adda to the east. The city's land is flat, the highest point being at 122 m (400.26 ft) above sea level.



FIGURE 4 GEOGRAPHY OF MILANO

Source: made by author

4. *Historical urban development in Milano*

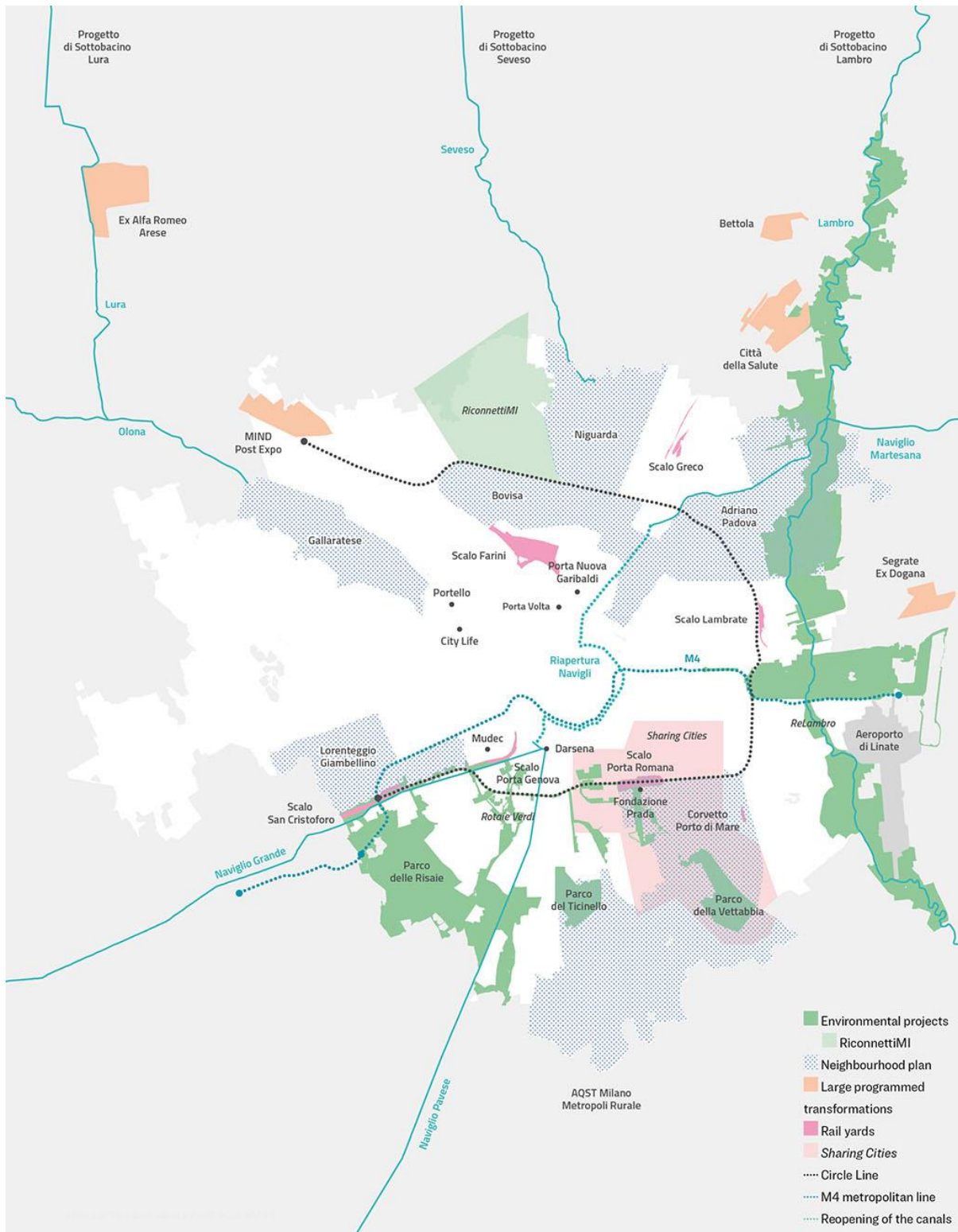


FIGURE 5 THE URBAN DEVELOPMENT PROCESS OF MILANO

Source: <https://www.abitare.it/en/habitat-en/urban-design-en/2019/07/07/milan-ten-years-to-change-again/>

The Roman name Mediolanum includes the suffix -lanum meaning plain. Thus, Mediolanum means in the midst of the plain. The German name for the city is Mailand, while in the local Western Lombard dialect, the city's name is Milán, similar to the French.

Milan was first settled more than 2500 years ago. Over the centuries it has been controlled alternately by Celts, the Roman Empire, Visigoths, Huns, Ostrogoths, Longobards, the Frankish Empire, the French, Austrians, and Spanish, and others. The city was important for the history of Christianity as the site of the proclamation, Edict of Milan, in which Emperor Constantine I in 313 C.E. guaranteed freedom of religion for Christians. The city was a center of lyric opera in the late eighteenth century, and where La Scala became one of the most referenced theaters worldwide.

The city's role as a major political center dates back to the late antiquity, when it served as the capital of the Western Roman Empire, while from the 12th century until the 16th century, Milan was one of the largest European cities, and a major trade and commercial center, consequently becoming the capital of the Duchy of Milan, which was one of the greatest political, artistic and fashion forces in the Renaissance. Despite losing much of its political and cultural importance in the early modern period, the city regained its status as a major economic and political center, being considered today as the industrial and financial capital of Italy.

The city has been recognized as one of the world's four fashion capitals thanks to several international events and fairs, including Milan Fashion Week and the Milan Furniture Fair, which are currently among the world's biggest in terms of revenue, visitors and growth.

Xi'an, China

1. Location of Xi'an

Xi'an, the provincial capital of Shaanxi, is located in the central region of China and one of the 'Cradle of Chinese civilization'. It lies on the Guanzhong Plain in the south-central part of Shaanxi province, on a flood plain created by the eight tributaries of the Weihe River system. The urban area of Xi'an is located at 34°16'N 108°56'E.



FIGURE 6 LOCATION OF XI'AN

Source: <https://www.worldometers.info/>

2. Demographic of Xi'an

The Xian metropolitan area was estimated by the OECD (Organization for Economic Cooperation and Development) to have, as of 2021, a population of 22.1 million, of which 8.4 million is urban.

Xian Urban Area Population Graph

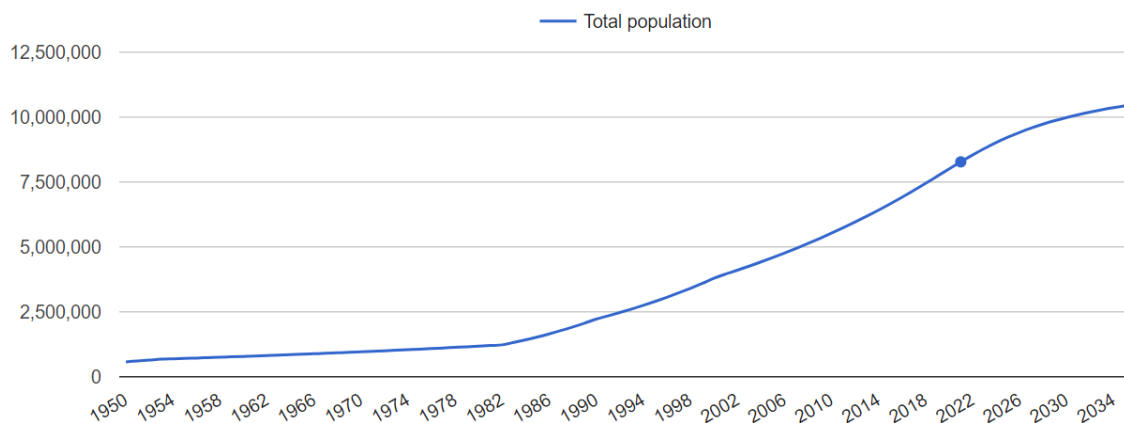


FIGURE 7 POPULATION TREND IN XI'AN URBAN AREA

Source: <https://populationstat.com/china/xian>

3. *Geography of Xi'an*

The city borders the northern foot of the Qin Mountains (Qinling) to the south, and the banks of the Wei River to the north. With the Qinling Mountains to the south and the Weihe River to the north, it is in a favorable geographical location surrounded by water and hills. Hua Shan, one of the five sacred Taoist mountains, is located 100 km (62 mi) away to the east of the city. Not far to the north is the Loess Plateau.

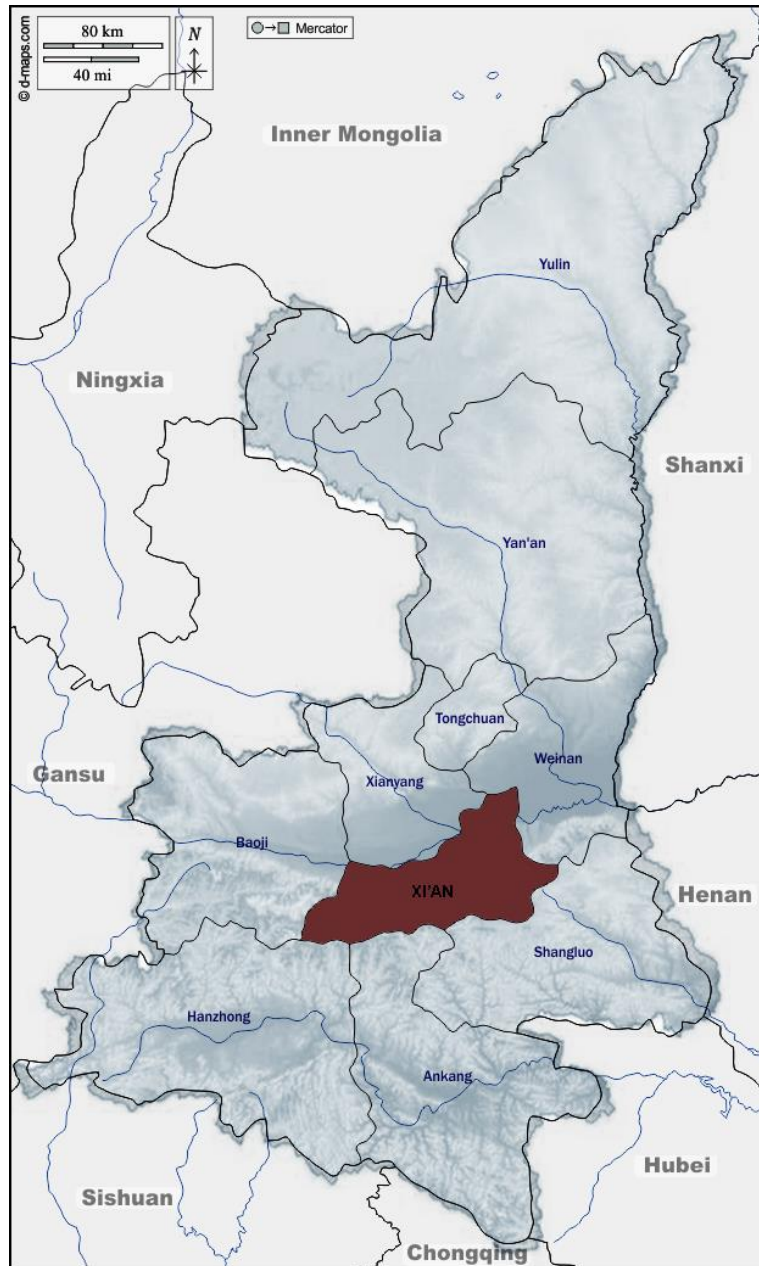


FIGURE 8 GEOGRAPHY OF XI'AN

Source: made by author

4. *Historical urban development in Xi'an*

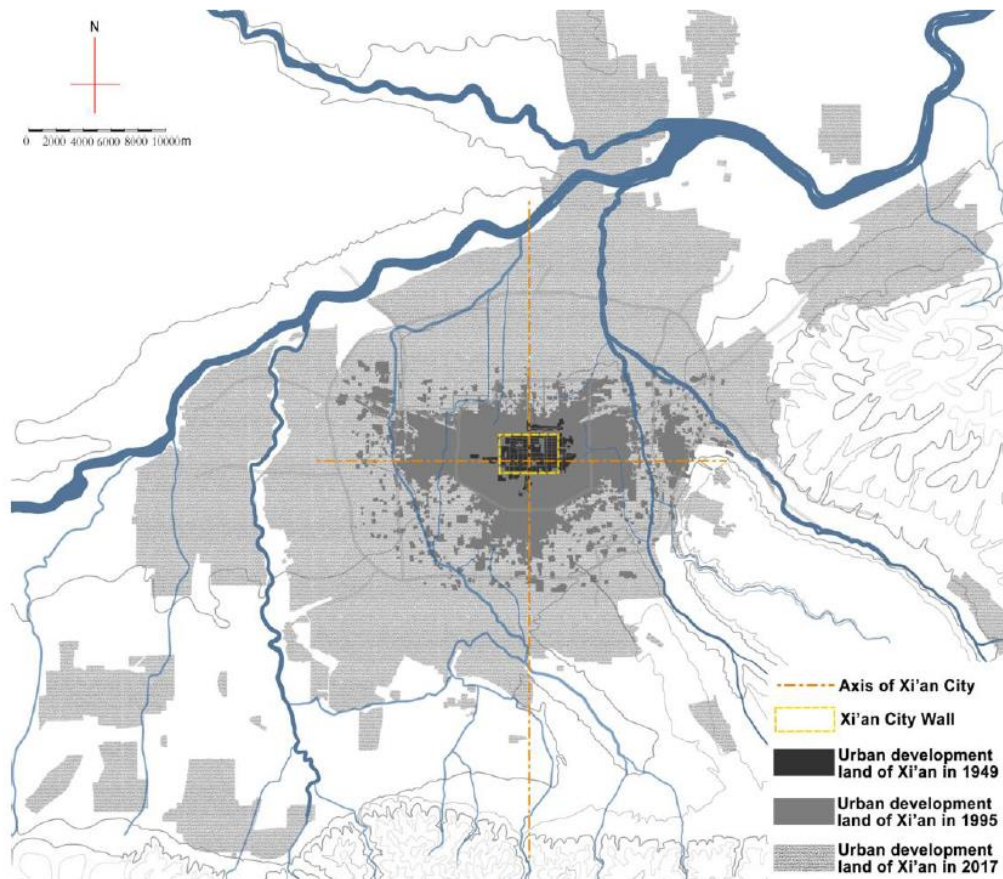


FIGURE 9 THE HISTORICAL URBAN DEVELOPMENT IN XI'AN

Source: Sustainability of Historical Heritage: The Conservation of the Xi'an City Wall

At the beginning of Han dynasty, Prime Minister Zhang Liang advised the emperor Liu Bang to choose Guanzhong as the capital of the Han dynasty: "Guanzhong Plain, which is located behind Xiao Pass and Hangu Pass, connects Long (Gansu) and Shu (Sichuan). Lands of thousand miles rich in harvest be found here, as if this place belongs to the nation of heaven." (关中左崤函，右陇蜀，沃野千里，此所谓金城千里，天府之国也) Since then, Guanzhong is also known as the 'Nation of the Heaven'.

Xi'an means 'Western Peace' in Chinese, which was adopted in 1369 under early Ming dynasty. The area of present-day Xi'an has been the site of several important former Chinese cities. The capital of the Western Zhou were the twin cities of Feng and Hao, known collectively as Fenghao, located on opposite banks of the Feng River at its confluence with the southern bank of the Wei in the western suburbs of present-day Xi'an. The Qin capital Xianyang was erected north of the Wei during the Warring States period and was succeeded by the Western Han capital of Chang'an (長安), meaning "Perpetual Peace", which was located south of the Wei and covered the central area of present-day Xi'an. During the Eastern Han, Chang'an was also known as Xijing (西京) or the "Western Capital", relative to its position to the main capital at Luoyang. Under the Sui, its name became Daxing (大興, "Greatly Prosperous") in AD 581. Under the Tang, the name reverted to Chang'an in 618. Under the

Mongolian Yuan dynasty (13th & 14th centuries), it held a succession of names: Fengyuan (奉元), Anxi (安西, "Peaceful West") and Jingzhao (京兆). The Ming name "Xi'an" was changed back to Xijing ("Western Capital", as above) between 1930 and 1943.

A sub-provincial city on the Guanzhong Plain in Northwest China, it is one of the oldest cities in China, the oldest prefecture capital and one of the Chinese Four Great Ancient Capitals, having held the position under several of the most important dynasties in Chinese history, including Western Zhou, Qin, Western Han, Sui, Northern Zhou and Tang. The city is the starting point of the Silk Road and home to the UNESCO World Heritage set Terracotta Army of Emperor Qin Shi Huang.

Since the 1980s, as part of the economic growth of inland China especially for the central and northwest regions, Xian has re-emerged as a cultural, industrial, political and educational center of the entire central-northwest region, with many facilities for research and development, national security and space exploration. Xian currently holds sub-provincial status, administering 11 districts and 2 counties.

Comparative analysis of urban center public space in Milan and Xi'an

Public realm at city scale in Milan and Xi'an

The public realm at city scale in this research is concerned as the border of the municipality. It reflects the physical distribution and specific categories of public common space in Milano and Xi'an.

1. *Public realm and its categories in Milano*

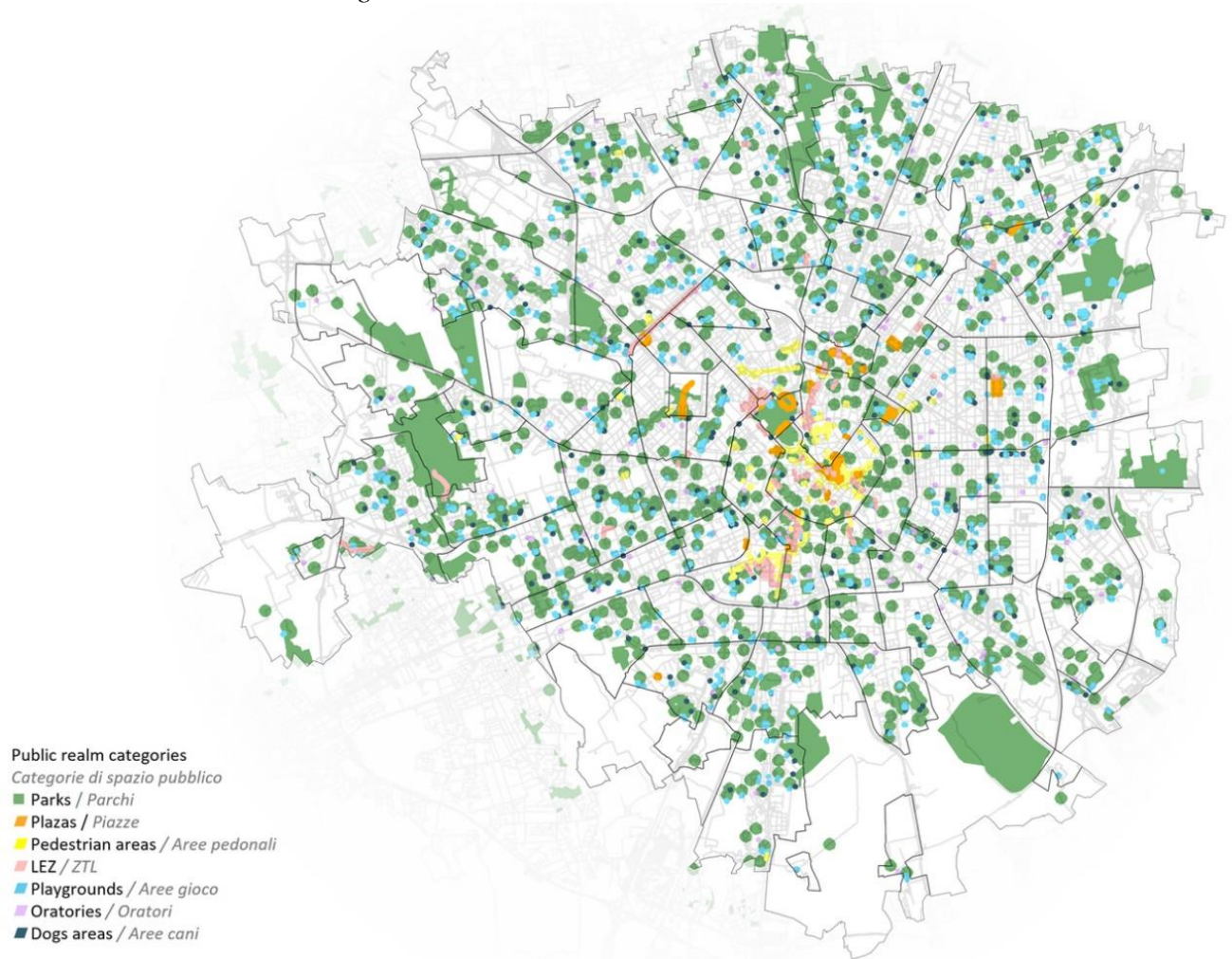


FIGURE 10 THE URBAN PUBLIC SPACE DISTRIBUTION AND CATEGORY IN MILAN

Source: <https://www.designboom.com/architecture/systematica-examines-milans-public-spaces-covid19-06-10-2020/>

The public space distribution in Milano is demonstrated in Figure 10. Most of public spaces, centralized at city center, are small-scaled, dense and multi-functional, while large-scale greening parks are distributed out of the downtowns and surrounding it. The classification is including parks, plazas, pedestrian areas, LEZ, playgrounds, oratories and dogs' areas. The park area is in a large proportion about 70 percentage, and the area of plazas is ranked second.

2. *Public realm and its categories in Xi'an*

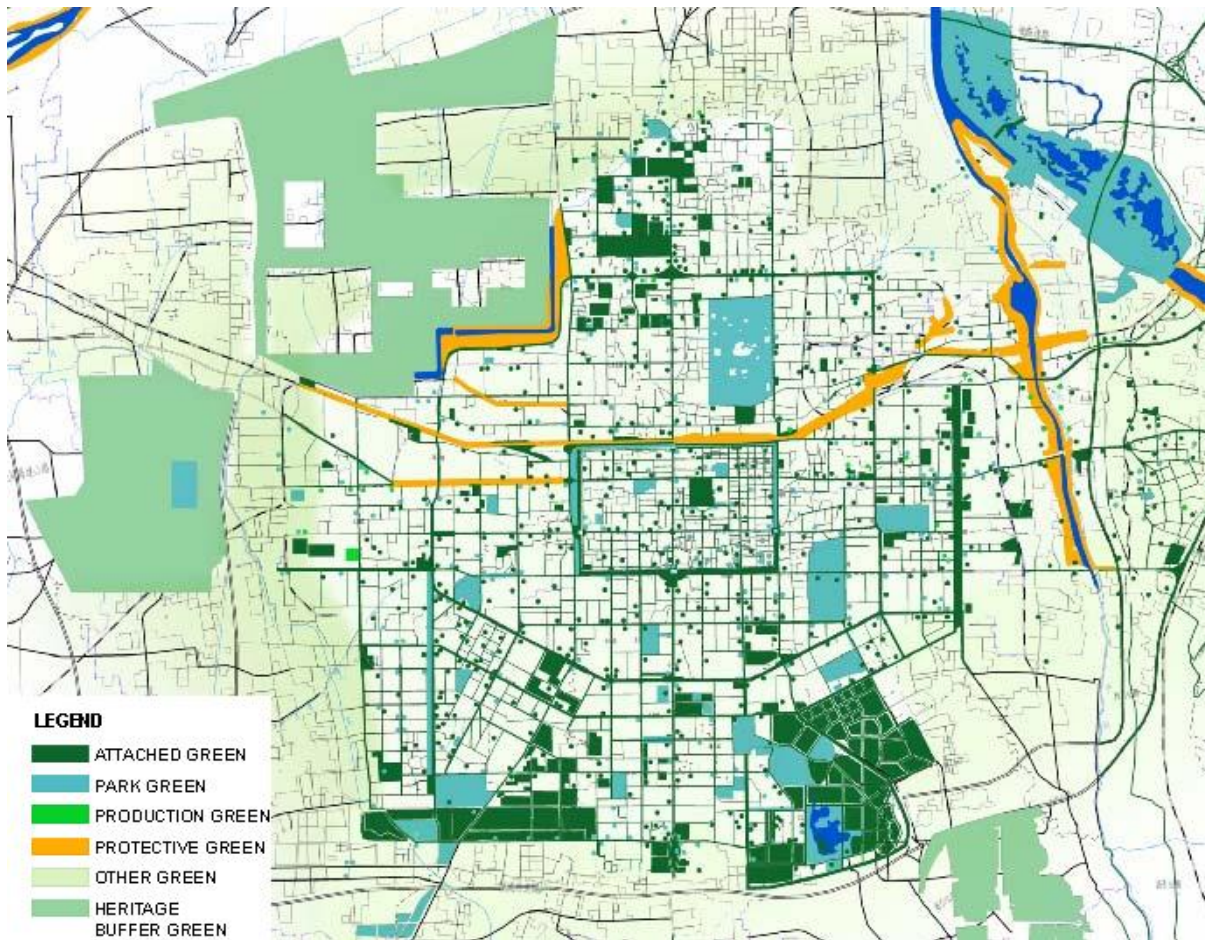


FIGURE 11 THE URBAN PUBLIC SPACE DISTRIBUTION AND CATEGORY IN XI'AN

Source: Shaanxi Land and Resources Bureau, and translated by author

The public space distribution in Xi'an is demonstrated in Figure 11. Urban green space can be divided into subsidiary green space, park green space, production green space, protective green space, other green space and cultural buffer green space.

As an ancient historical and cultural city, Xi'an has a lot of historical and cultural relics protection areas, so the cultural relics and historic sites of Xi'an are concentrated and occupy a large area. In addition, the category with a large amount of green space is subsidiary green space, mostly residential area subsidiary green space, distributed in dots or pieces in urban blocks. Parks and green areas show more cases in the southern part of the city. Depending on the size of the park, the size of the green area varies. Protective green spaces are distributed on both sides of urban express roads, and the number is small.

On the whole, the green space in Xi'an City covers an acceptable area, but its layout lacks systematicness. The overall planning and unity of urban green space needs to be improved.

Historical foundation of City Wall in Milan and Xi'an

The city center in this research is considered as the perimeter of historical city wall in terms of cultural-heritage foundation in both historical cities. It also defines the focusing areas for design-oriented research of urban public space.

1. *Spanish walls of Milan*

The Spanish walls of Milan, or bastions of Milan, were one of the three city walls that over the centuries provided the city of Milan. The so-called "Mura Spagnole" (Spanish Walls) of Milan were built between **1546 and 1560** in obedience to the will of Ferrante Gonzaga, city governor during the Spanish rule of Milan. The new wall system had an overall perimeter of about 11 km, much larger than that of the medieval walls; several traits of the walls were reinforced by moats obtained by the numerous canals surrounding the city. The perimeter of the Spanish walls essentially corresponds to what is now known as the "Cerchia dei Bastioni" ("Bastion Ring").

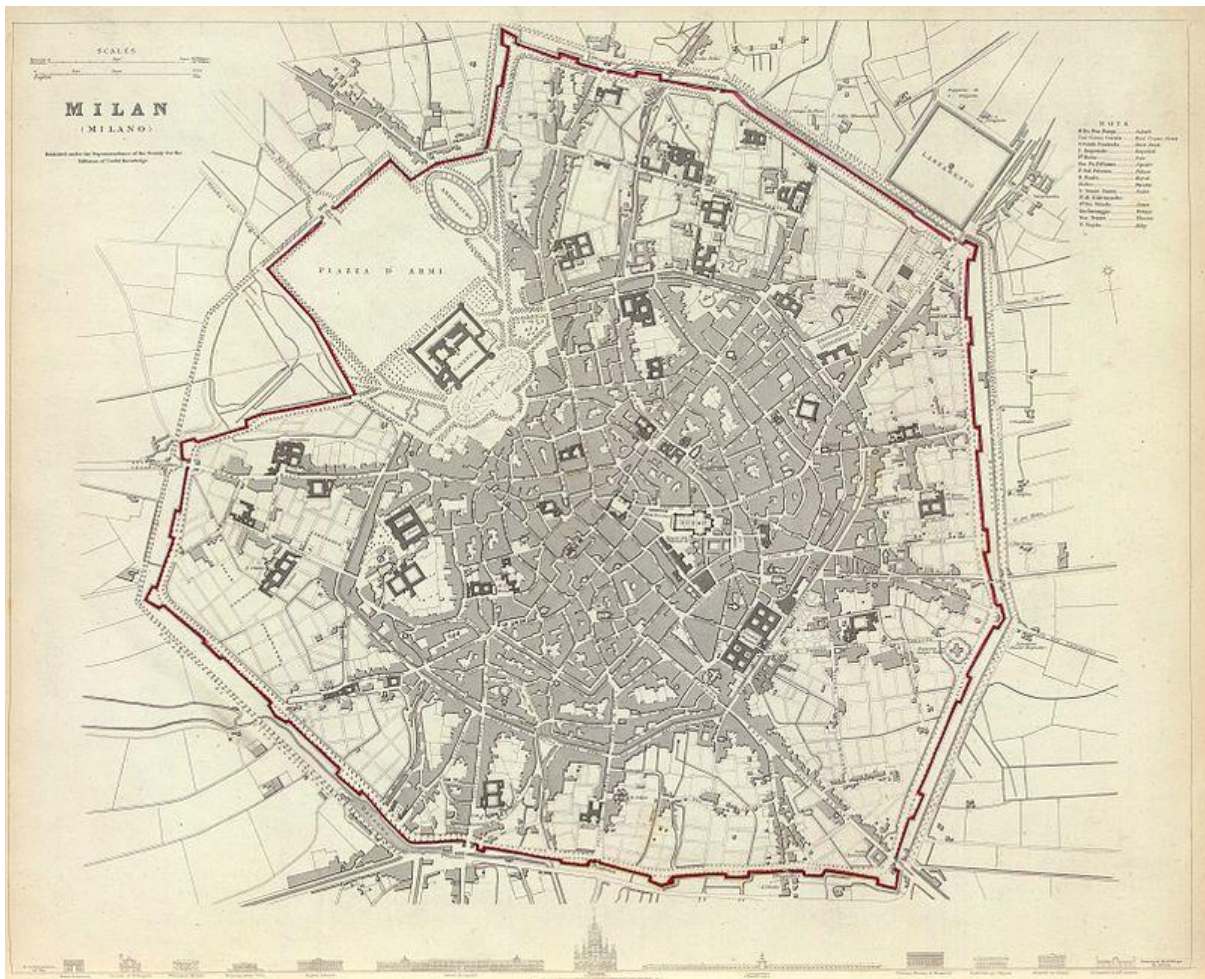


FIGURE 12 A MAP OF MILAN AS IT APPEARED IN 1832. THE SPANISH WALLS ARE MARKED IN RED

Source: https://it.wikipedia.org/wiki/Mura_di_Milano#/media/File:Milan_1832.jpg

The initial project to strengthen the city defenses, carried out by the military engineer Giovanni Maria Olgiati, from Milan, also involved the transformation of the Castello Sforzesco

into a fortified citadel and the construction of a new castle in the southern part of the city; it would seem, however, that the need to erect a second fortress was dictated more by the fear of an insurrection by the Milanese against the Spaniards than by the concrete attempt to improve Milan's defenses from external attacks possibly brought by the French; however, the project of the new castle was set aside due to the excessive cost, and it was preferred to build only the new city walls to replace the medieval walls of Milan, now become obsolete.

The Sforzesco Castle was then transformed into a fortified citadel with the transfer of the noble court to the Doge's Palace: the garrison that defended it was one of the largest in Europe, ranging from 1,000 to 3,000 men, headed by a Spanish castellan. Documents show that Giovanni Maria Olgiati was not new to this type of job: a writing dated 1542 confirms that Olgiati held the role of director of the renovation of the medieval walls of Milan.

It was in fact necessary to build a new city wall to keep up with the progress of military technology, above all due to the invention of gunpowder, which had made medieval defense systems (walls and castles) obsolete. The cannon shots could in fact easily crumble the ancient medieval walls. Instead of the walls built to resist the artillery, and those of Milan were not an exception, were generally lower, squat and equipped with shoe embankments, which deflected more effectively the cannon shots.

The first part of the Spanish walls to be built was the one between the Castello Sforzesco and Porta Comasina. The section between Porta Romana and Porta Lodovica was subsequently built. In 1552 the segment between the Castello Sforzesco and Porta Vercellina was raised.

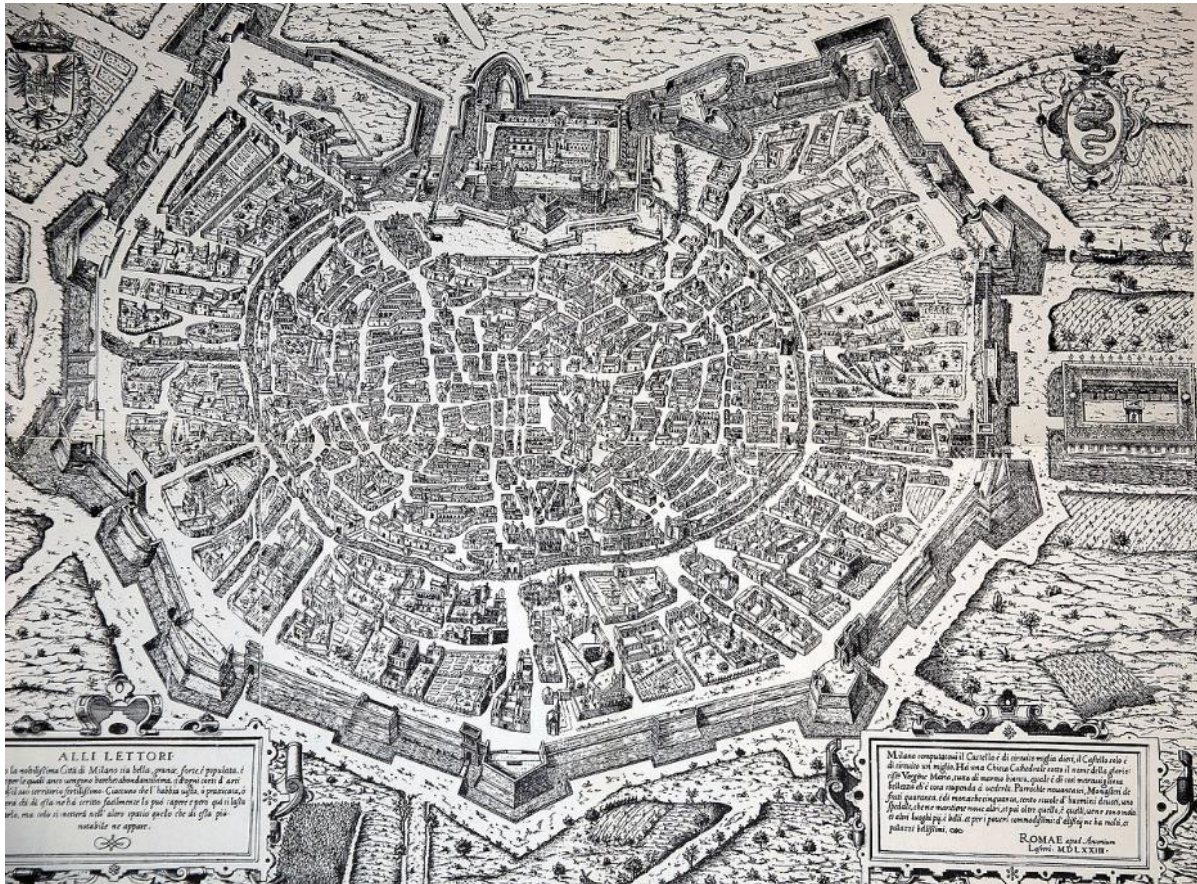
Completed in 1562, the enclosure consisted of a wall with towers and lunettes, the perimeter of which extended for about eleven kilometers, making it the largest wall system in Europe at the time. In some places the walls were equipped with moats, obtained from the numerous rivers and canals that reached Milan: Olona from the west, the Vetra from the south-west and the Redefossi, which derived from the Seveso, from the east.

Simultaneously with the construction of the walls, the six access gates to the city were built from scratch which had already given the name to the relative districts of the city in medieval times, namely Porta Orientale, Porta Romana, Porta Ticinese, Porta Vercellina, Porta Nuova and Porta Comasina. which replaced the medieval gates of the same name, without monumental or aesthetic intent, at least at the beginning: they simply represented an opening in the walls that allowed controlled access to the city. To these, over the centuries, thanks to the increase in traffic, others were added.

An exception was Porta Romana, which was built as early as 1598 with monumental architecture thanks to its imposing triumphal arch: it was raised to celebrate the entry into the city of Margaret of Austria-Styria. The monumentalization of all the other gates was carried out in the nineteenth century, when the city entrances also assumed a representative function, which was added to the original function, that of toll booth.

The Spanish walls of Milan also had names that defined the various features, denominations that derived from the name of the gate from which the part of the wall began, in an anti-clockwise direction. Thus, the stretch between Porta Orientale and Porta Nuova was called

"Bastioni di Porta Orientale", from Porta Nuova to Porta Comasina the walls were called "Bastioni di Porta Nuova", etc. Originally the Bastioni di Porta Orientale were called "Bastioni di San Dionigi", which took their name from the basilica of San Dionigi, which was demolished in the 18th century to make room for the gardens of via Palestro and the Civic Museum of



Natural History.

In 1750 the walls, having lost all military utility for a few decades, were used by order of the Lombard governor of the time, Gian Luca Pallavicini as a public walk: the top of the bastions was made accessible to all and was equipped with benches and two rows of mulberries and horse chestnuts. Among the possible solutions examined there was also their complete demolition with the transformation of the esplanade obtained into a tree-lined promenade for nobles, a hypothesis later discarded.

From 1783 to 1786 the architect Giuseppe Piermarini, former designer of the La Scala theater and the Royal Villa of Monza, continued the work of transforming the ramparts, creating real hanging public gardens, especially in the sections adjacent to Porta Romana, Porta Ticinese, Porta Vercellina and Porta Orientale. The ramparts thus became a long panoramic walk in which it was possible to walk or ride a carriage: from every point of the walkway it was possible to see the Duomo, while from the northern part you could see the Alps and the surrounding countryside, at the time devoid of any urbanization.

FIGURE 13 MILAN IN 1573

Source: https://it.wikipedia.org/wiki/Mura_di_Milano#/media/File:Milano1573.jpg

The Spanish walls comprised 11 gates: Porta Romana, Porta Tosa (now Porta Vittoria), Porta Orientale (renamed Porta Venezia in 1860), Porta Nuova, Porta Comasina (renamed Porta Garibaldi in 1860), Porta Tenaglia, Porta Sempione, Porta Vercellina, Porta Ticinese, Porta Lodovica, and Porta Vigentina.

The demolition and remodeling of the walls, now considered only an obstacle to the city viability, given that the only roads that passed them were those that passed through the city gates, began in 1859 with the opening of new passages and were completed. In the immediate post-war period, with the almost total elimination of the entire walls.

Luca Beltrami, architect and historian, wrote in 1897 who was among the implementers of the first real Milan master plan, the Beruto plan, and who had proceeded from 1889 to demolish large areas of the historic center of the city.

The implementation of the Beruto Plan in 1889 therefore gave the coup de grace to the ancient ramparts: in their place new stately homes were built, the city could extend out of the narrow perimeter of the ramparts in which it had been locked up for three hundred years and the middle road bypass also known as the circle of bastions due to its development along this perimeter. In Beruto's intention, these streets were to be surrounded by parks with the aim of forming a green ring for the city, but when the Plan was approved, it was decided to build residential buildings.

There are several remained parts combining with surroundings for symbolic public spaces at Milan:

- Well-preserved remains of the Spanish walls are visible along Viale Vittorio Veneto near Porta Venezia, where they have kept their original appearance, that of a tree-lined "promenade".
- Other well-preserved remains are visible in the area between Porta Romana and Porta Lodovica, where they are used as walls for private homes, particularly near Porta Vigentina in viale Beatrice D'Este and viale Angelo Filippetti.
- Other remains, in this area, are present between viale Emilio Caldara and viale Monte Nero, where at a short distance two small gardens are obtained from the remains of the walls.
- Next to the northern railway, in front of the Palazzo della Triennale, via XX Settembre ends with two uphill curves that cross a part of the ramparts still decorated with embellishment stones.

2. *The fortifications of Xi'an*

The fortifications of Xi'an (Chinese: 西安城墙), also known as Xi'an City Wall, in Xi'an, represent one of the oldest, largest and best preserved Chinese city walls. It was built under the rule of the Hongwu Emperor Zhu Yuanzhang as a military defense system. It exhibits the "complete features of the rampart architecture of feudal society". It has been refurbished many times since it was built in the 14th century, thrice at intervals of about 200 years in the later half of the 1500s and 1700s, and in recent years in 1983. The wall encloses an area of about 14 square kilometres (5.4 sq mi).

The Xi'an City Wall is on the tentative list of UNESCO's World Heritage Site under the title "City Walls of the Ming and Qing Dynasties". Since 2008, it is also on the list of the State Administration of Cultural Heritage of the People's Republic of China. Since March 1961, the Xi'an City Wall is a heritage National Historical and Cultural Unit.

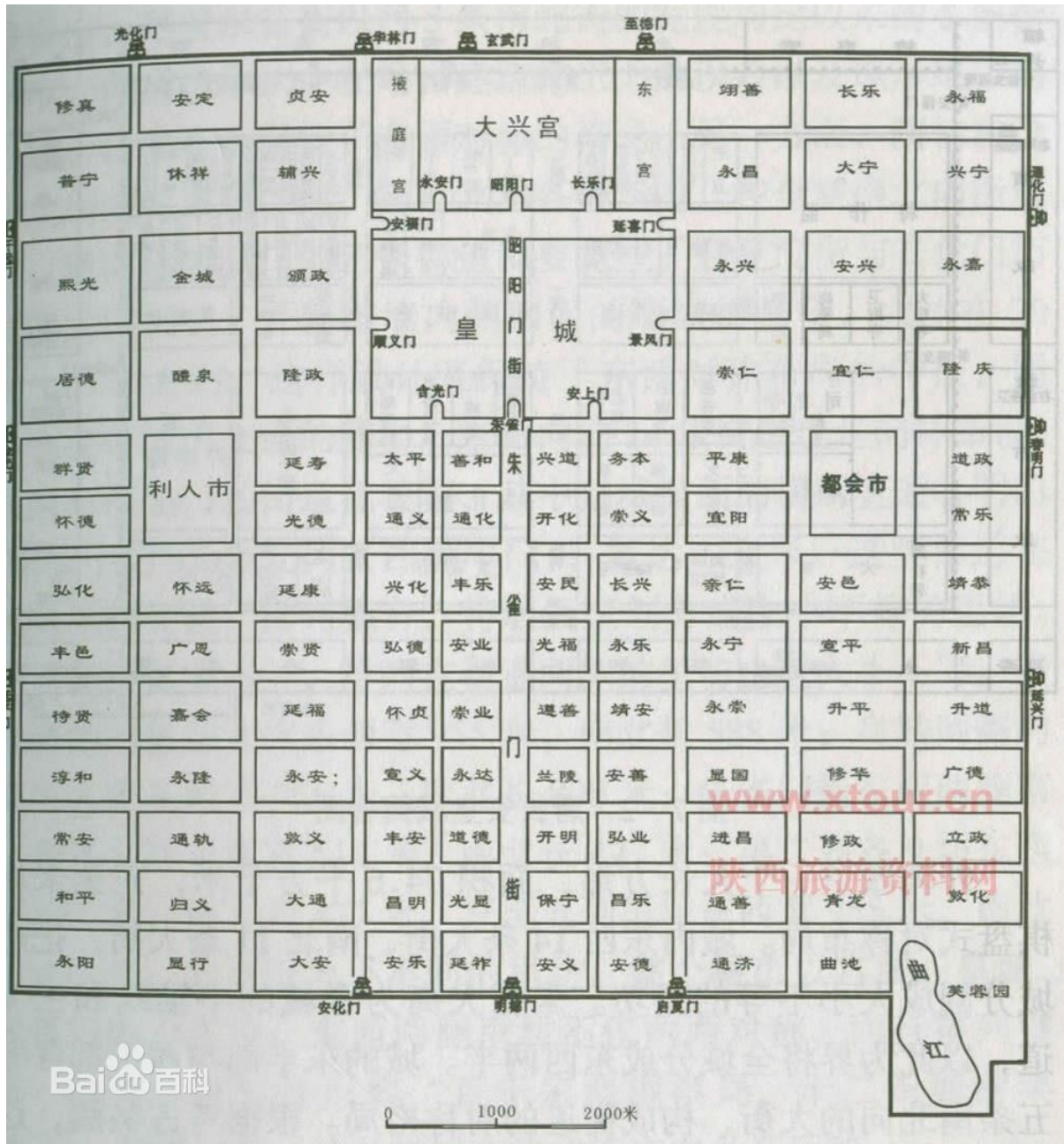


FIGURE 14 'DAXING CITY'-XI'AN CITY LAYOUT DURING SUI DYNASTY

Source:

<https://baike.baidu.com/pic/%E8%A5%BF%E5%AE%89%E5%9F%8E%E5%A2%99/1227840/0/f7246b600c3387440e97786b520fd9f9d72aa053?fr=lemma&ct=single#aid=0&pic=f7246b600c3387440e97786b520fd9f9d72aa053>

The existing Xian Ancient City Wall was built from **1,370 to 1,378 AD** under the order of the first emperor of Ming Dynasty – Zhu Yuanzhang. Long before the establishment of Ming Dynasty, Zhu Yuanzhang took an advice from a recluse: build up high walls, hoard abundant

food supplies and take time to claim the throne. After he united the country and established Ming Dynasty, he started to build city walls all over the country. Xian Ancient City Wall was built at this time. Xian was once the capital city of Tang Dynasty (618 - 907 AD), once called Chang An at that time. The Ancient City Wall built in Ming Dynasty was constructed and enlarged on the foundation of imperial city wall of Tang Dynasty. Now, Xian Ancient City Wall is the largest and best preserved existing ancient city wall in China.

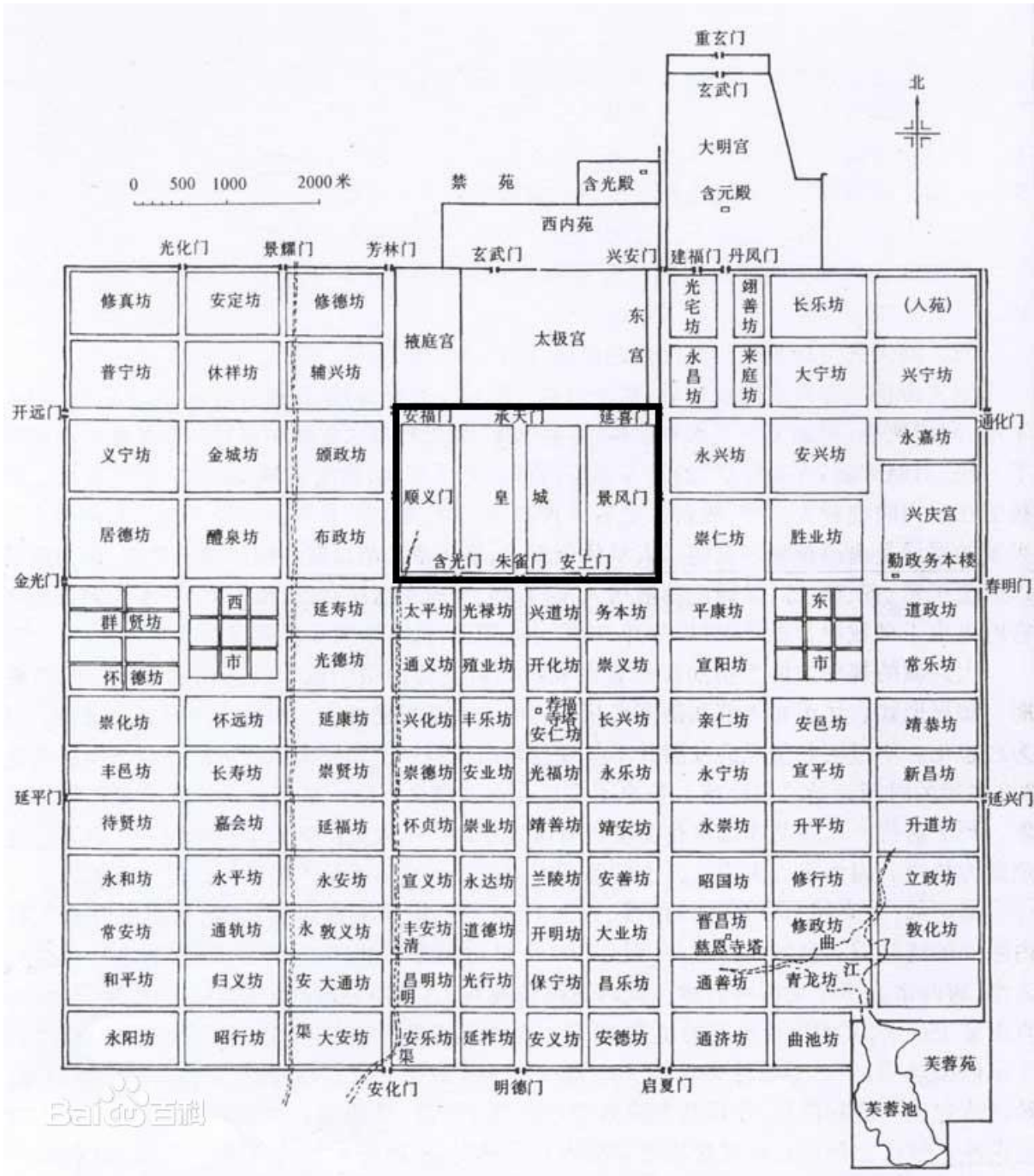


FIGURE 15 SCHEMATIC DIAGRAM OF "CHANG'AN CITY" AT THE END OF TANG DYNASTY

Source:

<https://baike.baidu.com/pic/%E8%A5%BF%E5%AE%89%E5%9F%8E%E5%A2%99/1227840/0/37d3d539b6>



003af387fa7483372ac65c1138b695?fr=lemma&ct=single#aid=0&pic=37d3d539b6003af387fa7483372ac65c1138b695

Zhu Yuanzhang, the first Emperor of the Ming dynasty (1368–1644), was advised by Zhu Sheng, a sage, to build a fortified high wall around the city, create storage facilities for food and then establish his empire by unifying all the other states. Following the hermit's advice, Zhu established the Ming dynasty, and then built a highly fortified wall over a previously existing palace wall of the Tang dynasty (618–907). He started building the Xian City Wall, as the capital of northwestern Shaanxi Province in 1370. He incorporated the ancient fortified embankments built by the Sui and Tang dynasties by including them in the wall's western and southern parts, enlarging the eastern and northern parts. The edifice was built over an eight-year period and was well maintained during both the Ming dynasty, and the Qing dynasty, which followed.

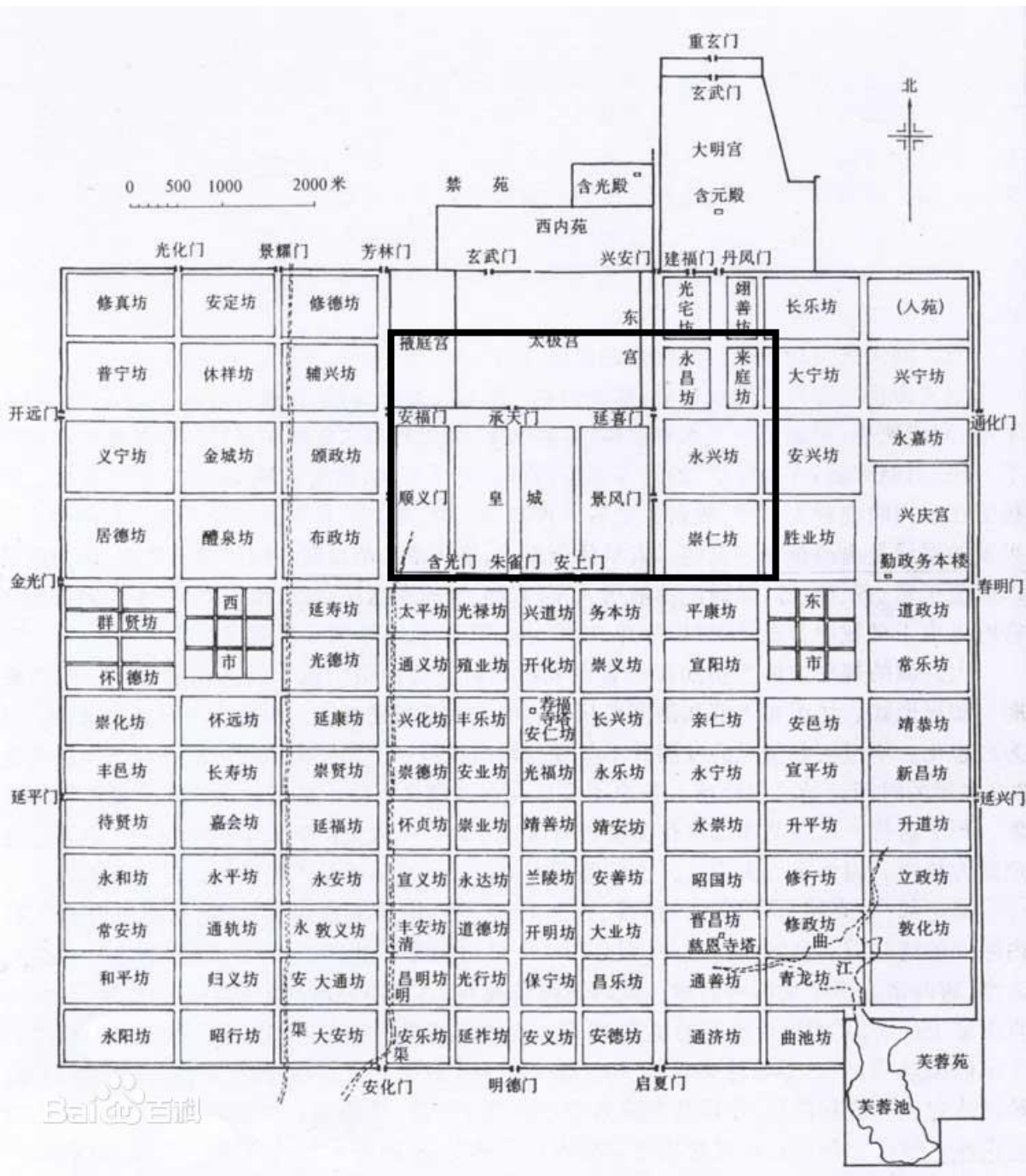


FIGURE 16 SCHEMATIC DIAGRAM OF THE EXPANSION OF THE TANG DYNASTY IMPERIAL CITY OF CHANG'AN IN THE MING DYNASTY

Source:

<https://baike.baidu.com/pic/%E8%A5%BF%E5%AE%89%E5%9F%8E%E5%A2%99/1227840/0/37d3d539b6003af387fa7483372ac65c1138b695?fr=lemma&ct=single#aid=0&pic=962bd40735fae6cd4fe533820db30f2443a70ffb>

The wall was initially built solely from tamped earth. During the Longqing Emperor's period (1568) the wall was strengthened by laying blue bricks on the top and exterior faces of the earthen walls. During the reign of Qianlong of the Qing dynasty (1781), the wall was enlarged; drainage features, crenels and other modifications were made; and the structure as it is now

seen came into existence. By the end of the Qing dynasty rule, the structure had begun to deteriorate. In a limited degree the Republican Authorities carried out maintenance of the wall, which was in a poor state. In the first decade of the 20th century, the wall's defense system was considered to be of strategic importance, even though demolishing of similar walls in other regions of the country was undertaken following the 1911 Revolution. In 1926, the wall was attacked with bombs by enemy forces resulting in serious structural damage, but the city within the wall was not affected. During the Second World War, when the Japanese carried out air bombings from 1937 to 1940, the residents built around 1,000 bunkers, as anti-aircraft shelters within the wide base (thickness of more than 15 metres (49 ft)) of the wall. A few escape openings were also made through the wall as passageways. Even later, new gates to allow traffic through the Xian Wall were constructed during the Republican rule.

According to the Shenbo Atlas of 1933, in the 1930s most people lived within the perimeter of the Xi'an Wall but still there were a lot of unoccupied open areas. Among the visitors who came to see the Xian Wall were American captain (later general) Stilwell in 1922 and the Czech sinologist Jaroslav Průšek (1906–1980) in 1933. In 1983, the administration of the Xi'an municipality carried out more renovations and additions to the wall. At that time, the Yangmacheng tower, the Zhalou sluice tower, the Kuixinglou dipper tower, the Jiaolou corner tower and the Dilou defense tower were all refurbished; the crumbling parts of the rampart were changed into gates; and the moat was restored. In May 2005, all of Xi'an's ramparts were inter-connected.

The Xi'an City Wall was proposed as a UNESCO World Heritage Site by the State Administration of Cultural Heritage of the People's Republic of China in 2008. UNESCO included the site in the tentative List of World Heritage Sites under the title "City Walls of the Ming and Qing Dynasties" as a cultural heritage designee under Criterion iii & iv. In March

1961, the Xi'an City Wall was fully approved as a heritage site as a National Historical and Cultural Town.

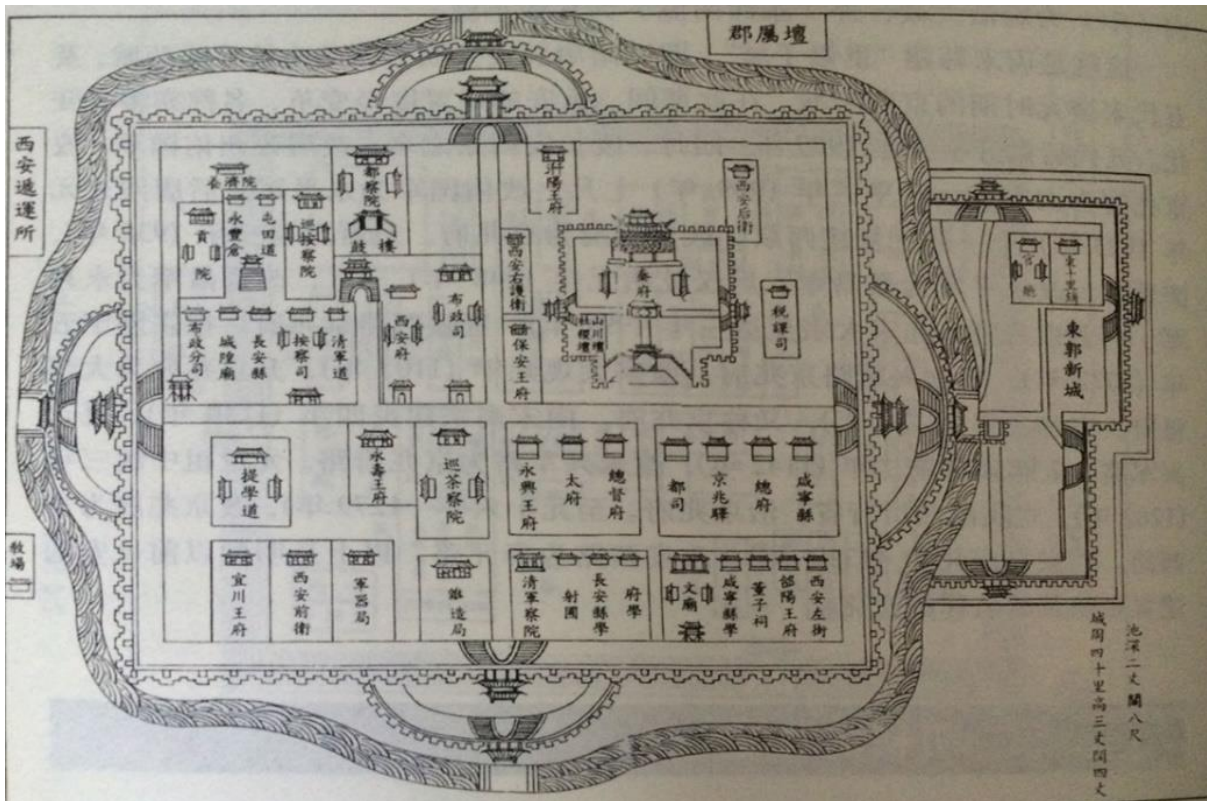


FIGURE 17 XI'AN IN MING DYNASTY

Source:

<https://baike.baidu.com/item/%E8%A5%BF%E5%AE%89%E5%9F%8E%E5%A2%99/1227840?fr=aladdin>

The Xi'an Wall is rectangular in shape and has a total length of 14 kilometres (8.7 mi), with almost all stretches subjected to some kind of restoration or rebuilding. Along the top of the wall is a walkway, which would typically take four hours to cover.[9] It is built in the Chinese architecture style. As a defend fortification, it was constructed with a moat, drawbridges, watch towers, corner towers, parapet walls and gate towers. The wall is 12 metres (39 ft) in height with a width of 12–14 metres (39–46 ft) at the top and base width of 15–18 metres (49–59 ft). Ramparts are built at intervals of 120 metres (390 ft), projecting from the main wall. There are parapets on the outer side of the wall, built with 5,984 crenels, which form "altogether protruding ramparts". There are four watch towers, located at the corners and the moat that surrounds the wall has a width of 18 meters (59 ft) and depth of 6 meters (20 ft). The area within the wall is about 36 square kilometers (14 sq mi), enclosing the small area of 14 square kilometers (5.4 sq mi) occupied by the city.

The southern embrasured watchtower constructed in 1378, was destroyed by fire in 1926 during the civil war of 1926 and was restored in September 2014. This was done after a careful historical review of documents related to the historical features that existed before it was damaged. The other three watchtowers forming the northern, eastern and western gates of the wall were also examined during the planning phase of the modifications done for the South Tower. They were modified, without affecting the integrity of the wall, by an



encompassing hall offering protection to the structures by using steel, woodwork and the ancient-type tiles and bricks structure. Major gates have ramp access except the South Gate which has entry outside the walls.

There is an "Archery Tower", which provides security to one of the four gates of the Xi'an wall. Created as a large trap-like chamber, capped by a tower filled with windows, it gave an advantageous position for archers to shoot arrows (in the initial years of building the wall) and later cannonballs at the opposing revolutionary forces. In the event that the enemy was able to breach the walls through the main gate they would become trapped in the small chamber that faced yet another gate and thus be easy targets for the defending troops.

Context

City-Polis and its Comparative Study in Italy and China

Polis, literally means "city" in Greek. In Ancient Greece, it originally referred to an administrative and religious city center, as distinct from the rest of the city. Later, it also came to mean the body of citizens under a city's jurisdiction. In modern historiography, the term is normally used to refer to the ancient Greek city-states, such as Classical Athens and its contemporaries, and thus is often translated as "city-state". This term, a calque of the German *Stadtstaat*, does not fully translate the Greek term. The poleis were not like other primordial ancient city-states like Tyre or Sidon, which were ruled by a king or a small oligarchy; rather, they were political entities ruled by their bodies of citizens.

The Ancient Greek poleis developed during the Archaic period as the ancestor of the Ancient Greek city, state and citizenship and persisted (though with decreasing influence) well into Roman times, when the equivalent Latin word was *civitas*, also meaning "citizenhood", while *municipium* in Latin meant a non-sovereign town or city. The term changed with the development of the governance center in the city to mean "state" (which included the city's surrounding villages). Finally, with the emergence of a notion of citizenship among landowners, it came to describe the entire body of citizens under the city's jurisdiction. The body of citizens came to be the most important meaning of the term polis in ancient Greece.

The Ancient Greek term that specifically meant the totality of urban buildings and spaces is *asty* (ἄστυ). The Ancient Greek poleis consisted of an *asty* built on an acropolis or harbor and controlling surrounding territories of land (χώρα *khôra*). The traditional view of archaeologists—that the appearance of urbanization at excavation sites could be read as a sufficient index for the development of a polis—was criticised by French historian François Polignac in 1984 and has not been taken for granted in recent decades: the polis of Sparta, for example, was established in a network of villages. The Ancient Greeks did not always refer to Athens, Sparta, Thebes, and other poleis as such; they often spoke instead of the Athenians, Lacedaemonians, Thebans and so on.

Plato analyzes the polis in *The Republic*, whose Greek title, Πολιτεία (*Politeia*), itself derives from the word polis. The best form of government of the polis for Plato is the one that leads to the common good. The philosopher king is the best ruler because, as a philosopher, he is acquainted with the Form of the Good. In Plato's analogy of the ship of state, the philosopher king steers the polis, as if it were a ship, in the best direction.

Books II–IV of *The Republic* are concerned with Plato addressing the makeup of an ideal polis. In the *Republic*, Socrates is concerned with the two underlying principles of any society: mutual needs and differences in aptitude. Starting from these two principles, Socrates deals with the economic structure of an ideal polis. According to Plato, there are five main economic classes of any polis: producers, merchants, sailors/shipowners, retail traders, and wage earners. Along with the two principles and five economic classes, there are four virtues. The four virtues of a "just city" include wisdom, courage, moderation, and justice. With all of these principles, classes, and virtues, it was believed that a "just city" (polis) would exist.

Globally, a city is a large human settlement. It can be defined as a permanent and densely settled place with administratively defined boundaries whose members work primarily on non-agricultural tasks. Cities generally have extensive systems for housing, transportation, sanitation, utilities, land use, production of goods, and communication. Their density facilitates interaction between people, government organizations and businesses, sometimes benefiting different parties in the process, such as improving efficiency of goods and service distribution.

Historically, city-dwellers have been a small proportion of humanity overall, but following two centuries of unprecedented and rapid urbanization, more than half of the world population now lives in cities, which has had profound consequences for global sustainability. Present-day cities usually form the core of larger metropolitan areas and urban areas—creating numerous commuters traveling towards city centres for employment, entertainment, and edification. However, in a world of intensifying globalisation, all cities are to varying degrees also connected globally beyond these regions. This increased influence means that cities also have significant influences on global issues, such as sustainable development, global warming and global health. Because of these major influences on global issues, the international community has prioritized investment in sustainable cities through Sustainable Development Goal 11. Due to the efficiency of transportation and the smaller land consumption, dense cities hold the potential to have a smaller ecological footprint per inhabitant than more sparsely populated areas. Therefore, compact cities are often referred to as a crucial element of fighting climate change. However, this concentration can also have significant negative consequences, such as forming urban heat islands, concentrating pollution, and stressing water supplies and other resources.

Other important traits of cities besides population include the capital status and relative continued occupation of the city. For example, country capitals such as Beijing, London, Mexico City, Moscow, Nairobi, New Delhi, Paris, Rome, Athens, Seoul, Tokyo, and Washington, D.C. reflect the identity and apex of their respective nations. Some historic capitals, such as Kyoto, maintain their reflection of cultural identity even without modern capital status. Religious holy sites offer another example of capital status within a religion, Jerusalem, Mecca, Varanasi, Ayodhya, Haridwar and Prayagraj each hold significance. The cities of Jericho, Faiyum, Damascus, Athens, Aleppo and Argos are among those laying claim to the longest continual inhabitation.

A city can be distinguished from other human settlements by its relatively great size, but also by its functions and its special symbolic status, which may be conferred by a central authority. The term can also refer either to the physical streets and buildings of the city or to the collection of people who dwell there and can be used in a general sense to mean urban rather than rural territory.

National censuses use a variety of definitions - invoking factors such as population, population density, number of dwellings, economic function, and infrastructure - to classify populations as urban. Typical working definitions for small-city populations start at around 100,000 people. Common population definitions for an urban area (city or town) range between 1,500

and 50,000 people, with most U.S. states using a minimum between 1,500 and 5,000 inhabitants. Some jurisdictions set no such minima. In the United Kingdom, city status is awarded by the Crown and then remains permanently. (Historically, the qualifying factor was the presence of a cathedral, resulting in some very small cities such as Wells, with a population 12,000 as of 2018 and St Davids, with a population of 1,841 as of 2011.) According to the "functional definition" a city is not distinguished by size alone, but also by the role it plays within a larger political context. Cities serve as administrative, commercial, religious, and cultural hubs for their larger surrounding areas. An example of a settlement with "city" in their names which may not meet any of the traditional criteria to be named such include Broad Top City, Pennsylvania (population 452).

The presence of a literate elite is sometimes included in the definition. A typical city has professional administrators, regulations, and some form of taxation (food and other necessities or means to trade for them) to support the government workers. (This arrangement contrasts with the more typically horizontal relationships in a tribe or village accomplishing common goals through informal agreements between neighbors, or through leadership of a chief.) The governments may be based on heredity, religion, military power, work systems such as canal-building, food-distribution, land-ownership, agriculture, commerce, manufacturing, finance, or a combination of these. Societies that live in cities are often called civilizations.

The degree of urbanization is a modern metric to help define what comprises a city: "a population of at least 50,000 inhabitants in contiguous dense grid cells (>1,500 inhabitants per square kilometer)". This metric was "devised over years by the European Commission, OECD, World Bank and others, and endorsed in March [2021] by the United Nations... largely for the purpose of international statistical comparison".

- In Italian, city is 'città'. The Italian term 'città' derives from the analogous Latin accusative civitatem, in turn from civis, citizen, then truncated into a city from which civilization also derives. In an administrative sense, the title of city belongs to the municipalities to which it has been formally granted by virtue of its importance, and varies according to the legal systems of the various States. View of Naples, whose ancient name was Neapolis (Νεάπολις, in Greek "new city")

Il termine italiano città deriva dall'analogo accusativo latino civitatem, a sua volta da civis, cittadino, poi troncato in cittade da cui deriva anche civiltà. In senso amministrativo il titolo di città spetta ai comuni ai quali sia stato formalmente concesso in virtù della propria importanza, e varia secondo gli ordinamenti giuridici dei vari Stati. Veduta di Napoli, il cui nome antico era Neapolis (Νεάπολις, in greco «nuova città»).

- In Chinese, city is 'Chengshi'. 'Chengshi' is a combination of 'Cheng' and 'Shi'. 'Cheng' is mainly for defense, and is an area enclosed by the city walls. "Guanzi Dudi" says, the area in the city wall is city, the outer is outskirts. 'Shi' refers to the place where transactions are conducted. Ancient market held during the midday. Both of these are the most primitive forms of cities, but strictly speaking, neither are cities in the true sense.

城市是“城”与“市”的组合词。“城”主要是为了防卫，并且用城墙等围起来的地域。《管子·度地》说“内为之城，外为之廓”。“市”则是指进行交易的场所，“日中为市”。这两者都是城市最原始的状态，严格地说，都不是真正意义上的城市。

Urban Public Space and its Comparative Study in Italy and China

Public space is the stage upon which the drama of communal life unfolds. The streets, squares and parks of a city give form to the ebb and flow of human exchange. These dynamic spaces are an essential counterpart to the more settled places and routines of work and home life, providing the channels for movement, nodes for communication and common grounds for play and relaxation (Carr, Francis, Rivlin, and Stone, 1992).

There were numerous of definition on urban public space and its analogy (Wang, 2002). The definition on open space provided by Metropolitan Open Space Act of London, U. K. in 1877 (cited from Wang, 2002) was probably the foremost one, in which open space was defined as ‘any enclosed or open land’.

Public space reflects the city or nation in which it is embedded--its socio-cultural, economic, and political conditions. In the broad region that has traditionally been considered as the “West” (i.e., Western Europe, North America, and Australia), public space has been defined by its openness and accessibility to everyone--thus reflecting Western democratic values of freedom and equality. By contrast, in absolutist or totalitarian nations public spaces have been typically designed to symbolize the power of governments over people and overwhelm users with sheer size (Pojani and Maci 2015).

Views about the nature of public space and the challenges that it faces are, for the most part, formulated based on studies and observations from the perspective of developed, Western countries. The present chapter adopts a different vantage point. Public space is analyzed from the lens of Southeast Asian cities, in contemporary definition consisting of Vietnam, Laos, Cambodia, Thailand, Myanmar, Malaysia, Indonesia, Singapore, Philippines, as well as several small countries or island-nations in Oceania. Through a thorough review of the available literature and our own experience conducting research in the region, we challenge the view that theories on public space which apply to the West also fit the context of “Eastern” cities (i.e., cities in Southeast Asia). We advocate for urban analyses and planning approaches sensitive to local cultures.

Based on former studies, Wang (2002: 3) summarized the definition of public space and open space in the context of urban area provided by different schools, and provided a new definition of urban public space as ‘the space exists among buildings in urban area, it should be accessible to the public. The space should be the place for urban residents to meet and talk with others, and for human being to stay in the natural environment. It is also the symbol of urban image, thus being called as the living room or window of the city. It is multifunctional space in urban area, which could be center of political, economic, or cultural activities. Urban public space is dynamic, which is essential for the sustainable development of the city’.

Public spaces are formed by at least two different processes. Some have developed naturally through appropriation, by repeated use in a particular way, or by the concentration of people because of an attraction. Each of these results in a place that accommodates people for

specific purposes and it becomes a site that people rely on as a place to meet, relax, protest, or market their wares. This may occur on a street corner, on some steps in front of a building, or on an undeveloped lot in a neighborhood (Carr et al., 1992).

The other form is planned public places, which have different origins, although the function they serve may be similar to unplanned or evolving sites. Planned spaces frequently emerge from the offices of city planners, architects and landscape architects, who may be commissioned by public or private clients. Such open spaces may be the result of the laying out of an urban area – the deliberate or ‘accidental’ consequences of constructing housing, offices or public buildings. A town or neighborhood may be organized around a square, or the space around a monumental building may be planned as a public place with other buildings arranged around, or a space may be the leftover result of setback rules in a zoning ordinance (Carr et al., 1993).

Public life in public spaces is desirable for people and good for societies (Carr et al., 1992). Public spaces can offer relief from stresses, providing opportunities for relaxation, entertainment and social contact. People can discover new things and learn from others through public life (Carr and Lynch, 1968; Ward,1978). According to Gehl (1987), no matter what technical innovations are taking place, human beings have not changed. They still need the casual contact with other human beings that used to be built into daily life. Public spaces can afford opportunities for such casual encounters in the course of daily life that can bind people together and give their lives meaning and power. Public spaces not only can serve daily needs but also can be places to gather for special occasions. Based on his study in Copenhagen, Gehl (1987&2004) also summarized the relationship between public life and quality of urban public space, as shown in Table 1.

TABLE 1 RELATIONSHIP BETWEEN QUALITY OF ENVIRONMENT AND PUBLIC LIFE

	Quality of Physical Environment	
	Poor	Good
Necessary Activities	○	○
Optional Activities	◦	○
Resultant Activities	○	○

Source: Gehl, 1987

Table 1 shows the volume of use in relation to the quality of urban open spaces. It reveals that if the spaces have a poor physical environment, people will pass through them as quickly as possible. If the environment is attractive, people will linger and engage in optional activities, like sitting down for a few minutes in a cool place in summer, or in a sheltered, sunny spot in winter, or just slowing down and enjoying life, stopping for a cup of coffee or

tea, or looking at a statue or a fountain. The more optional activities there are in a public place, the more likely that there will be what Gehl calls 'resultant activities', that is, sociability, people meeting accidentally or striking up a conversation with strangers.

The urban image is the way that a city is perceived, both by the citizens and by those outside. Not only is this image a mental picture held in common by a large number of persons, but it also is used as a way of communicating about the city. Since urban images are based on human perception, they are greatly influenced by sensory elements of the urban form, especially the visual elements (Wagner, 1981). Hillman's and Whyte's (1980) study on the use pattern of public spaces in New York City showed that the most attractive element of a city is the people in it and the essence of the city is the communion of citizens at every level and under every circumstance. Lynch's (1961) study of American cities also recognized the importance of public space in urban image building.

➤ Italy

Starting with the Enlightenment in the 17th century, a notion took hold in Europe and the United States that society should enjoy the freedom to deliberate about public affairs, and formulate public solutions (Reinelt 2011). Habermas (1991) was among the first to theorize the concept of "public sphere" (Öffentlichkeit), as it pertains to the West. He ideally defined it as an open and democratic forum (physical or abstract) where everyone, regardless of status, has equal opportunities and rights to discuss issues affecting society. The essential characteristics of the public sphere in Habermas' conceptualization are its critical nature, its universal access, and its focus on public issues.

Some critics have contended that in the West, this idealized and universalist version of the public sphere has never existed. The public sphere was monopolized by the elites to legitimize their own power, while other key groups, such as the poor, the uneducated, women, people of color, migrants, ethnic and sexual minorities, and criminals, were excluded or had their voices muted. Even if a unifying public sphere were attainable, postmodernist critics have questioned its desirability. They have argued for the existence of multiple public spheres and counter-publics, in which "alternative" cultures find expression and fight against discrimination thus threatening social stability and bourgeois values (Gholamhosseini et al. 2018).

But postmodernism, while in theory emphasizing multi-culturalism and acceptance of diversity, in practice has not led to more participation in public life in the West. On the contrary, individuals appear to place more emphasis on their private life, family, and intimate friends. Critics note a sense of obliviousness, numbness, and disinterest in public affairs. Part of the blame for this state of affairs is laid at the foot of the Internet, which allows for entertainment, errands, and even work to be undertaken online from home. Second, the content conveyed through contemporary electronic media is distorted by the power elites and the owners of capital. More recently, public opinions are increasingly manipulated through sound bites, fake news, echo chambers, public defamations, and the like. This discourages public participation in the Habermasian sense. It is becoming clear that the virtual

public sphere requires as much regulation as the physical public space in order to guarantee freedom and equity of access, and maintain a level playing field.

A useful working definition and description of public space in Italy is the one adopted by the Charter of Public Space: Public spaces are all places publicly owned or of public use, accessible and enjoyable by all for free and without a profit motive. Public spaces are a key element of individual and social well-being, the places of a community's collective life, expressions of the diversity of their common, natural and cultural richness and a foundation of their identity. [...] The community recognizes itself in its public places and pursues the improvement of their spatial quality.

➤ China

The definition confirmed by Chinese scholars and experts based on local context. The narrow concept of urban public space refers to those outdoor spaces that are used by urban residents in daily life and social life, including: streets, squares, outdoor venues in residential areas, parks, sports venues, etc. The broad concept can be extended to the space of public facilities, such as urban central areas, business districts, and urban green spaces.

公共空间，狭义是指那些供城市居民日常生活和社会生活公共使用的室外及室内空间。室外部分包括街道、广场、居住区户外场地、公园、体育场地等；室内部分包括政府机关、学校、图书馆、商业场所、办公空间、餐饮娱乐场所、酒店民宿等。

广义是指公共空间不仅仅只是个地理的概念，更重要的是进入空间的人们，以及展现在空间之上的广泛参与、交流与互动。这些活动大致包括公众自发的日常文化休闲活动，和自上而下的宏大政治集会。

Stage 1: Public Government Spaces (**公家空间**), places for political gatherings. Before 1949, grand public spaces were very rare. Even though there were some public expression activities, the streets were more common places, such as the May Fourth Student Movement in 1919, the anti-hunger and anti-civil war in 1947. procession. All this was completely changed in 1949. Before and after the founding of the People's Republic of China, as Zhongnanhai was determined to be the foothold of the central government, the renovation and expansion of Tiananmen Gate Tower and Tiananmen Square broke ground. After the vast project, before the original imperial palace, a huge square that was unparalleled in the world suddenly appeared.

On the issue of planning for the capital, Soviet experts finally defeated local scholars such as Liang Sicheng. The scale of demolishing the old and building new buildings near Tiananmen Square is getting bigger and bigger, and more grand buildings have been erected, such as the Great Hall of the People, Heroes Monument, Chairman Mao Memorial Hall, National Museum and so on. Together with the newly refurbished Tiananmen Gate, it has become a "public space" for the entire country, witnessing every major political event in the past 60 years, such as the founding ceremony, five National Day military parades, and the great reception during the Cultural Revolution. This is a typical Chinese "public space". All activities are organized and targeted. Public expression is also uniform.

Far away from the political heart of the capital, the magnificent square is difficult to replicate for the time being. The carrier of revolutionary political functions was thus replaced by various "auditoriums". Even in remote and backward villages, it is not uncommon to have an auditorium with a huge red five-star on top. When workers, peasants, and students are not working, "concentration" has become an important ritual in their daily lives, listening to the highest instructions, conveying the spirit of the central government, condemning imperialism, and so on.

Stage 2: Public Common Space (*公用空间*), People living in the park After 1978, there were fewer and fewer top-down political gatherings, and the political ceremonies in squares and auditoriums gradually faded from the lives of ordinary people. The mass space gradually possesses a certain degree of autonomy and becomes a "public space". For example, the park in the city begins to become active again. Many parks that were destroyed or even closed during an unprecedented period of time reappeared in people's sight. For example, Beijing's Beihai Park and Jingshan Park were closed in February 1971 and reopened in March 1978. For most people, they gather in groups in the park, no longer for some pre-planned political activities, but purely personal walks, chats, sings and dances, and makes friends and loves.

What's more commendable is that "public activities" in the true sense have already begun to appear. The iconic star painting exhibition in the history of contemporary Chinese art was held in Beihai Park in Beijing. The "Today" group led by Bei Dao held two consecutive poetry readings in Yuyuantan Park. One time, although the weather was bad, there were still 400 to 500 spectators, and the other time there were nearly a thousand people. As a private journal, "Today" once held a meeting between the author and readers in Zizhuyuan Park. This kind of activity with the attributes of public space is not only unprecedented, but also has an unparalleled trend for a long time in the future.

Even for political gatherings with the same themes as in the past, personalized content began to appear in public expressions. On the 35th anniversary of the National Day in 1984, during the Tiananmen Square parade organized by the government, students from Peking University put up a "Hello Xiaoping" banner, which was said to be entirely a spontaneous action by the students. Although the content of the slogan is still related to the leader, it has become a conversational greeting instead of long live worship. In this famous photo, the unrestrained pace and free-spirited smile of the college students left a deep impression on people, and it is one of our important memories of that open era.

Stage 3: Urban Public Space (*公共空间*), Looking forward to moving from the Internet to reality Since the 1990s, "commercial" has become the mainstream trend in Chinese society, and everything must be compromised, including the most sacred squares and auditoriums. Needless to say, all kinds of auditoriums have long since faded their political functions, and those that are still worthy of use have become song and dance halls, video halls, and exhibition halls. Most of the auditoriums in small towns are declining in the wind and rain of the years. Collapse. Even today's Tiananmen Square, commercial figures can be seen everywhere.

The country has guided and nurtured people's love for business, and people's public consciousness has been fading simultaneously. At the beginning of the reform and opening up, many ordinary Chinese people were thinking about the serious question of "Where is China going", but today, people have returned to their own territory. Even intellectuals are also very serious about this problem. Few people really care.

Cyber Public Space: Benefiting from the rapid economic growth, large cities with tens of millions of people, villages and towns with thousands of people, all kinds of "new squares" are blooming all over China. Their names are "People's Square", "Citizen Center", "City Square", and so on. It's like a leap forward game in the new era, and their scales are getting bigger and bigger.

However, the "public space" in these geographical terms is largely separated from public activities. On the one hand, its political function is weakened, and it no longer undertakes huge political activities as frequently as in the past. On the other hand, cultural and leisure activities spontaneous by the public are rarely staged in these spaces, let alone public expressions. It is undeniable that these squares make up for the lack of public space in Chinese cities, but most of them are political achievement projects and image projects, which have nothing to do with people's lives.

The embryonic form of public space appears in virtual space. When the real space became public space, public space, but not public space, from forums to blogs to mail groups, to today's Douban, Fanfou and Twitter, virtual public spaces began to appear. The interaction on the Internet is extremely active, and it also promotes the growth of public space in reality. The gatherings of various netizens break the boundaries of age, occupation and region, and are more about spiritual identity than external identity.

Comparative study of Public Space Taxonomy in Italy and China

A variety of different types of public space are distinguished by the definition from the Charter of Public Space, which can be regrouped into six main categories, starting from those that guarantee maximum access and versatility.

TABLE 2 TYPOLOGIES OF PUBLIC SPACE FROM THE CHARTER OF PUBLIC SPACE (2015)

Criteria	Description	Examples
Versatility	Public spaces in this category are also the most versatile in terms of public enjoyment: they can host open-air markets, performances, events, political rallies, demonstrations and informal sector activities. They also allow for an essential urban function – mobility.	<ul style="list-style-type: none"> • Streets, avenues and boulevards • Squares and plazas • Pavements • Passages and galleries • Bicycle paths
Public space open	These spaces are also available to all without charge and are normally publicly owned and maintained.	<ul style="list-style-type: none"> • Parks • Gardens • Playgrounds • Public beaches • Riverbanks and waterfronts



Public urban facilities	This category of conventional public spaces comprises high-maintenance public facilities that are publicly owned and maintained and are accessible to users without any charge.	<ul style="list-style-type: none"> • Public libraries • Civic/community centers • Municipal markets • Public sports facilities
The 'space of the public'	In this sense, the commons are not simply goods and places but also the social pact by which citizens delegate authority, contribute resources for the common good and entrust their management to locally-elected officials.	
The city itself	This view is also germane to the arguments in favour of 'the right to the city', where the city is viewed as the arena and expression of a physical and symbolic space devoted to all, shared by all and entrusted to all.	
Cyberspace	Cyberspace, through the internet and social networks, offers new opportunities for virtual encounter and interaction that can lead to the multiplication of 'real' interactions in 'real' space.	

Table 3 is the classification of urban public open spaces according to the criteria provided by Wang (2002). Based on former studies, Wang (2002: 3) summarized the definition of public space and open space in the context of urban area provided by different schools, and provided a new definition of urban public space as 'the space exists among buildings in urban area, it should be accessible to the public.

TABLE 3 CLASSIFICATION OF URBAN PUBLIC OPEN SPACE FROM CHINESE SCHOLAR WANG.P(2002)

Criteria	Category	Examples
Natural/ Man-made	Natural	Scenery Site Protected Area: Waterfall, mountain, forest, etc. Reserved Area: Forest, wetland, etc
	Man-made	Streets Squares Park and greenbelt
Function	Residential	Community center, greenbelt, pleasure ground for kids, etc.
	Transportation	City entrance, crossroads, pedestrian street, etc.
	Recreation	Park, amusement park, shopping center, etc.
	Work	Greenbelt in factory, municipal squares, etc
Land Use Pattern	Residential Use	Public service facilities in a community, outdoor space in a community

	Urban Public Facility Use	Cultural, entertainment, commercial, financial, historical, and municipal facilities that open to the public
	Greenbelt	Public greenbelt, urban park, etc.
Location	Municipal Level	Commercial service center, cultural and entertainment center, urban square, urban park, etc. All this service serves all the citizens in the city
	District Level	District commercial center, park, greenbelt, etc. All this serve people live in the district
	Street Level	Community center, outdoor facilities, etc. Those facilities serve people live around them

Source: based on Wang, 2002

Urban regeneration

Also called urban revitalization, urban renewal and urban renaissance, is the field of public policy that addresses such urban issues as economic decline, environmental decay, community dereliction, growing unemployment and some social problems caused by these urban issues. Regeneration is concerned with the regrowth of economic activity where it has been lost; the restoration of social functions where there has been disfunction, or social inclusion where there has been exclusion; and the restoration of environmental quality or ecological balance where it has been lost. Thus, urban regeneration is an aspect of the management and planning of existing urban areas rather than the planning and development of completely new urbanization (Couch, Fraser and Percy, 2003). It requires an integrated vision and action which leads to the resolution of urban problems and which seeks to bring about a lasting improvement in the economic, physical, social and environmental condition of an area that has been subject to change (Roberts, 2000).

Urban regeneration, also called urban revitalization, urban renewal and urban renaissance, is the field of public policy that addresses such urban issues as economic decline, environmental decay, community dereliction, growing unemployment and some social problems caused by these urban issues. In biology, regeneration means the re-growth of lost or injured tissue, or the restoration of a system to its initial state (Merriam-Webster online, 2003). And so, it is with urban areas. Regeneration is concerned with the regrowth of economic activity where it has been lost; the restoration of social functions where there has been disfunction, or social inclusion where there has been exclusion; and the restoration of environmental quality or ecological balance where it has been lost. Thus, urban regeneration is an aspect of the management and planning of existing urban areas rather than the planning and development of completely new urbanization (Couch, Fraser and Percy, 2003). It requires an integrated vision and action which leads to the resolution of urban problems and which seeks to bring about a lasting improvement in the economic, physical, social and environmental condition of an area that has been subject to change (Roberts, 2000). However, when urban regeneration is mentioned, it usually refers to the revitalization of the central city and its immediate surroundings, which is generally an older and more densely populated urban core surrounded by a metropolitan area of lower density and larger land area (Barnett, 1986).

From the very earliest human settlements to modern world metropolises, urban regeneration is an enduring theme in world history. Cities have been rebuilt in response to the depredations of warring invaders and the destruction from volcanic eruptions, hurricanes and earthquakes. More commonly, the forces of urban decline act less dramatically and over many decades. For example, during the Renaissance the medieval sections of several European cities were re-planned. The clergy or nobility demolished ancient walls, straightened and widened streets, removed aged buildings and added parks, monuments and aesthetically pleasing visual features. The rebuilding of Rome under a sixteenth-century plan prepared by Pope Sixtus and his assistant Domenico Fontana is a most notable example (Barnett, 1986). Until the nineteenth century, urban regeneration usually resulted from government intervention. The redesign of a series of narrow London streets into today's Regent Street, which connects Piccadilly Circus to Regent's Park, by royal architect John Nash in the early nineteenth century, and Haussmann's restructuring of central Paris by Napoleon in the mid-nineteenth century were examples of such interventions (Barnett, 1986; Couch etc, 2003).

At the beginning of last century, the issue of how to make cities livable addressed the problem of horsedrawn traffic and the products of the equine urban population, in much the same way as we now worry about pollution from mechanical transport. The solutions offered at that time were either to leave the city for the idyll of the suburb, or to beautify that which was ugly within the city, bring order to chaos and plan the future. In Europe, the Garden City movement unwittingly played into the hands of the mass house-building industry, which ate up the land released by agricultural decline eventually to produce today's suburbia. In America, the City Beautiful movement created plans to revitalize San Francisco, Chicago, Denver, Cleveland, Indianapolis, Minneapolis, Washington, DC, and other central cities, but failed to build on the consensus established between business and government and fell victim to the ever-growing demands of the automotive manufactures for roads for their vehicles. Whatever was achieved in each case in the first half of the last century merely scratched the surface of urban development and, certainly had less effect than the bombing campaigns of the Second World War (Latham and Swenarton, 1999).

After World War , many central cities in the advanced industrial nations of Europe, Australia, and New Zealand were confronted with problems of crime and violence, and class and racial segregation. There is little question however that of these places, the U.S.A has suffered the most severe and widespread central city deterioration (Gale, 1984). Abandoned houses and apartments, and demolished neighborhoods could be seen in the central parts of many cities. The improvement of transportation facilities and changing population patterns sharpened the problems and the cities became more and more decentralized, and the suburban areas gained an ever-increasing competitive advantage, especially for middle class residents and investors. Urban revitalization thus became an important issue on the political agenda to attract people, investments and public attention back to the central cities.

Basically, the process of urban revitalization in most European countries and the United States after World War can be roughly divided into three stages, the first was from 1950s to 1970, the second was from 1970 to 1990 and the third is from 1990 to the present.

The first era of urban regeneration was under way by the 1950s and is generally termed 'urban renewal'. While the details varied from nation to nation and city to city, urban renewal usually involved financing and rules provided by the national government, with program implementation by the municipal and/or state governments (Gale, 1984). Declined cities planned optimistically for a better future, assuming that a physical renovation of the city could erase the existing flaws in urban life. Moreover, urban leaders sought to unite the diverse elements of the city behind programs of physical amelioration, patching over social and political divisions with a booster rhetoric promising a better life for all. But during these years, urban residents began to recognize the sometimes dismal and often disruptive consequences of the government urban renewal programs. These well-meaning schemes to update the central cities and bring them into the mid-twentieth century too frequently produced results that fell far short of expectations. Despite billions of dollars invested in the physical plant of the cities, the promised new era did not arrive (Rosenthal, 1980).

Many believed that the answer was not continued investment solely in physical renewal but new programs of spending for human renewal. Thus the second stage was initiated in the 1970s. Expensive schemes for rehabilitating human behavior joined those for reconstructing buildings, transportation facilities and the general urban infrastructure. The concept of urban revitalization in the second stage focused more on the people who live in the cities, rather than only on problems of a decaying physical fabric or decaying environment, or on the relationships between economic regeneration on the one hand and social and physical rehabilitation on the other (Rosenthal, 1980).

Put simply, the first two stages of urban revitalization targeted rebuilding the cities in which people work and live, while other issues such as urban environmental qualities, cultural facilities and recreational amenities, and the social objectives of the people, i.e. their quality of life, were not a primary concern in the first two stages of urban reconstruction. The lack of a strong positive "image" began to be regarded as a problem by local authorities in the 1990s and the emphases of urban revitalization thus moved from a "working city" towards a "leisure city", and reconstructing the image of the cities has become an important issue on the political agenda. The heightened significance of place images has occurred as a consequence of changing modes of accumulation (Raco, 2003). There is a growing detachment of urban areas from sites of industrial production and an associated growth in the significance of places as sites of consumption (Lash and Urry, 1994; Jameson, 2000). Characterization of the 'success' or 'failure' of places plays a central role in shaping the patterns of future rounds of investment and disinvestments, thereby perpetuating and exacerbating existing inequalities (Massey, 1995; Hudson, 2000).

In these circumstances, the concept of urban revitalization is no longer only a problem of a decaying physical fabric or decaying environment, or a conflict between economic regeneration on the one hand and social and physical rehabilitation on the other. Revitalization has to meet the social objectives of the people by improving their quality of life and enhancing the image of the city (Mir, 1986). The form and character of regeneration programs is critically dependent on the institutional structures that underpin the formation of revitalization agendas (Raco, 2003), and local governance has been undertaken by a

growing range of agencies (alongside local authorities), each with their own agendas, funding and powers (Rhodes, 2000; Stoker, 2000).

Present studies on urban regeneration concentrate on major cities in Europe and North America while there is a relatively small amount of English literature on this topic in the context of Asian countries. The cities that have been studied include Liverpool in U.K. (Couch, 2003a; Couch and Dennemann, 2000), London in U.K. (Baeten, 2001), Milan in Italy (Morandi, 2003), Wallonie in Belgium (Fraser and Marechal, 2003), Birmingham in U.K. (Latham and Swenarton, 1999), Dundee in Scotland (Lloy and McCarthy, 2003), Rotterdam in Holland (Couch, 2003b; McCarthy, 1998), Lisbon in Portugal (Alden and Pires, 1996), New York, Boston, and Philadelphia in the United States (Conniff, Loyd, and Schuyler, 1990), Barcelona in Spain (Mir, 1986), North Rhine-Westphalia in Germany (Kupschewsky, 1986), cities in Israel (Elazar eds., 1992), cities in Canada (Hodge, 1998), and Singapore (Teo and Huang, 1996; Sim, Lum, and Lee, 2002; Dapaah, 1999; Yuen, 1995; Seik, 1996). Most of them have focused on the politics and practice of urban regeneration in the contexts of local and regional socio-economic decline, while Raco (2003) studied the case of Reading, Berkshire in U. K., which is an area of relative socio-economic affluence.

Although there is plethora of studies on the topic of urban regeneration, according to Ball, Harloe, and Martens (1988) and Oxley and Smith (1996), too many studies fail to get beyond description and offer little rigorous social scientific analysis of their findings. Many studies have pointed to the symbolic and political importance of regeneration initiatives, rather than their economic and material significance (Eisenschitz and Gough, 1998; Turok, 1999).

Most of the research on urban regeneration consists of case studies. These reveal a depth and richness of detail and expose similarities and differences of experience and policy and pose questions for future research (Couch et al, 2003). Comparative studies could advance theory and improve urban policy and bring about a unification of policy between places/countries (Breakell, 1975). A reason for the emphasis on case studies is that the programs and practices of regeneration vary significantly in different places, reflecting the unequal distribution of growth, opportunities and place potential. Detailed case studies and comparative studies could help policy makers adopt different and imaginative strategies of development to suit local circumstances (Raco, 2003). Most of published research consists of qualitative studies using data from secondary sources such as government document and personal observation, supplemented by source such as photography.

Despite the large amount of research on urban regeneration, almost all the researchers were following a paradigm of urban history description, problem statement, policy introduction, effect evaluation, and implication statement, in given cities, and the main methods adopted were observation, photography, and review of government document. The most popular topics in literatures have been economy regeneration, environment improvement, and the rebuilding of urban image. Most of the studies also suggested solutions to social problems and means to enhance the quality of life of the citizens. Policies focused on issues of urban planning, urban design, economy, government intervention, collaboration between public

and private sectors, stakeholder benefits, site management, the role of cultural elements, the construction of public open space, etc.

Urban Regeneration and Public Space

It can be said that in the era of globalization, the relationship between urban economy and urban environment, as established through the history of urban forms, is getting reversed: while for centuries the quality of urban environment has been an outcome of the economic growth of cities, nowadays the quality of urban space has become a prerequisite for the economic development of cities. The physical appearance and environmental quality of cities and neighborhoods are highly potent symbols of their prosperity and of the quality of life and confidence of their enterprises and citizens. Physical renewal is usually a necessary if not sufficient condition for successful regeneration. In some circumstances, it may be the main engine of regeneration. In almost all cases, it is an important visible sign of commitment to change and improvement (Jeffrey and Pounder, 2000). Urban space, which has become one of the key factors affecting the competitiveness of a city for new investments and resources within the global urban system, together with the quality of the built environment and urban life (Gospodini, 2001), are important components of the physical stock in urban regeneration (Jeffrey and Pounder, 2000).

Summary

The literature reveals that creating public open space has been used as a tool to improve the urban environment, to enhance urban images and to improve the quality of life of urban residents. Yet there is little research focusing on how the design practice and methodology of urban public space impact on the urban regeneration both in the short-run and long-run or comparative study for context-free solutions and methods of public space design based on various cultural and political backgrounds.

Methodology

Research design

1. Research area selection

There are 2 cities selected as research sample regarding of below reasons:

- They have the similar situation in climate: hot and wet in summer, cold and seldom snowy in winter.
- Urban layout and development are in the similar stage: centralized city center area with cultural and heritage hubs.
- Both are rich of traditional histories and heritages.
- Both are developing cultural and heritage tourism as the primary pillar of economy development.



FIGURE 19 PORTA SEMPIONE TRIUMPHAL ARCH IN SEMPIONE PARK IN MILAN. IMAGE VIA SHUTTERSTOCK/ BY NYC RUSS



FIGURE 20 MILANO DUOMO PHOTO: DENZEL9 / SHUTTERSTOCK.COM



FIGURE 21 XI'AN BIG WILD GOOSE PAGODA SQUARE



FIGURE 18 XI'AN BELL TOWER

2. Qualitative and quantitative analysis:

- inventory of public space typology, distribution, area, history (land use change), functions, plans and profiles (spatial and temporal analysis)
- land use pattern on public space (use density, composition of users, major activities at different periods of time)
- user behavior pattern describing and simulation in public space based on typology (their frequency, length of stay, their preferred time to visit)
- the social and economical impacts of public space change on urban regeneration



- stakeholders of public space in city
- the adaptative modification on public space during lockdown period
- data collection for historical public space area, city area and local population
- data collection for portion of public space typologies
- data collection for daily population on public space

Research methods

1. Literature Review

Review journal articles and books in the field of urban regeneration, urban planning, urban geography, land use, destination image, and recreation/leisure to acquire the knowledge of necessary theories and the study paradigm.

2. Review of Former Documents

Review some secondary sources, government documents and newspaper reports concerning the development of Milan to get an overview of the process of urban regeneration, especially the design and construction of public space and their effects on urban land use.

3. On-site observation

Draw the plan and profiles of selected public space. record detailed information on land use patterns, explore the use pattern on the squares by both local residents and tourists. The information recorded on public space includes who use the squares (i.e. the age, gender of the users, and whether tourists or local residents), how do they use them (i.e. the activities taking place on the squares), and the use density. Here the term 'use density' is used to describe the volume of use of public space. (Whyte, 1988; Gehl, 2013)

4. Photography

Record the landscape on and around selected open space and their peripherals by a digital camera to show the land uses of the squares visually.

5. Descriptive list and analysis

The literature studies served as a theoretical base for my analyze of the urban public space. From the literature I read, I started working on my own idea of describing the urban public space, the sense of the place. I made out a descriptive list of three main categories; Form, Activity and Image/Symbols. The three main categories have in turn five sub-categories with factors to observe in the urban public space. This figure was used as my own tool kit, or check list, during the analyze of the urban public space.

The descriptive list is mainly based on J. Montgomery's figure from the article Making a City: Urbanity, Vitality and Urban Design (1998, p.97). The factors were adapted and changed during time to suit my analysis. The theories of activities and usage of the urban public space are mainly from J. Gehl's book Life between buildings (2001) and the theories about form are primarily based on F. D. K. Ching's book Architecture Form, Space, and Order (2007). To find suitable factors of Image/Symbols was the most difficult part of the descriptive list. These factors are from different literature about Chinese symbolism. The factors based on feng shui is mainly based on E. Lip's book Feng Shui for success in Business (2009) but also drawn up from discussions and interviews with Chinese architects.

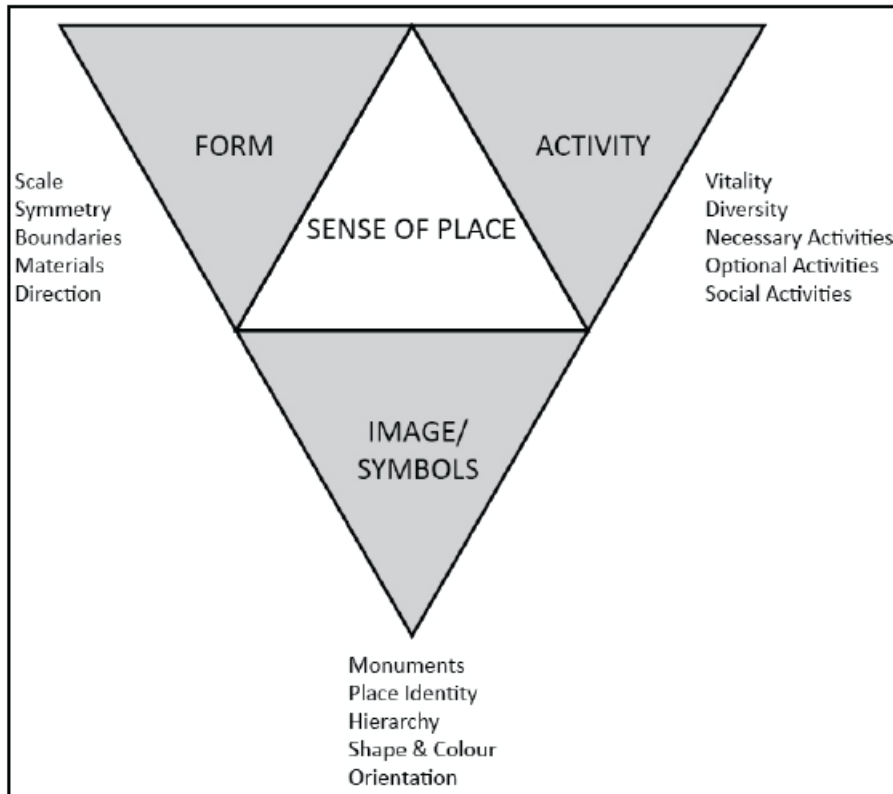


FIGURE 22 3 MAIN CATEGORICAL AND SUBCATEGORICAL TO DESCRIBE A PLACE

Source: made by author

Definition of descriptive terms

1. Activity

Activities play an important role in defining an urban public space. A space with high quality is more attractive to people, and a space where multiple activities take place brings vitality and diversity to the space. Mixtures of activities, not separate uses, are the key to successful urban places (Montgomery 1998, p.98). Urban public spaces are inconstant, the actual use of the space does not definitely have to be the same as the function it was once planned for.

For this category, I have chosen to use Montgomery's terms vitality and diversity, which are two separate but related concepts. I have also chosen to observe Gehl's three different terms of activities; necessary, optional and social.

➤ **Vitality**

Vitality refers to the numbers of people in and around the space, the pedestrian flows across different times and days (Montgomery 1998, p.97). If there is a lot of things to do in the space, there is a strong vitality. A successful place appears to have its own pulse or rhythm, a life force.

➤ **Diversity**

As Montgomery (1998, p.98) explains, there has to be a complex diversity of functions and activities to create a successful place. The more mixture of functions, such as residential, shops, restaurants and cafés, the more people attract to the place. To achieve a strong

diversity, the functions have to exist during different times, including the existence of evening and night-time activity.

➤ **Necessary Activities**

Waiting for a bus or walking to the school are more or less compulsory activities for people throughout the year, during any weather conditions. Necessary activities take place regardless of the quality of the physical environment. Necessary activities could be seen as activities where people are required to participate, things you have to do, such as shopping or go to work (Gehl 2001, p.11).

➤ **Optional Activities**

In contrast to necessary activities, optional activities occur during suitable conditions. They are activities that are only carried out by wish, not forced activities. Time and place need to be suitable and also the weather. Some of these activities include taking a walk, sitting and sunbathing, standing and enjoying the view. The physical environment plays a major role in determining whether such activities could be carried out or not. (Gehl 2001, p.11-13)

➤ **Social Activities**

Social activities depend on the participation of others in public spaces, examples: children at play, greetings, conversations but also passive contacts like seeing and hearing other people. Social activities are related to both necessary and optional activities because it occurs spontaneously when people meet in a particular place. Social activities are therefore dependent on the quality of outdoor space. (Gehl 2001, p.14)

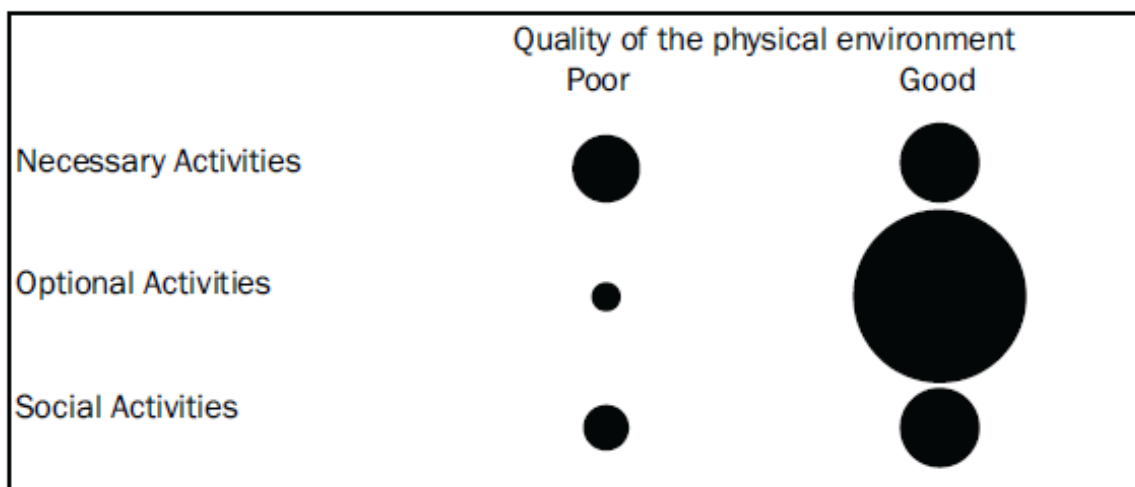


FIGURE 23 RELATIONSHIP BETWEEN QUALITY OF ENVIRONMENT AND PUBLIC LIFE

Source: Gehl 2001

2. *Form*

Form is a three-dimensional mass or volume. The term could have several meanings, both internal structure and external outline or the whole unity together (Ching 2007, p.34). Form is established by the shapes and interrelationships of the planes that describe the boundaries of the volume (Ching 2007, p.28). Form is one essential part of architectural meaning and that meaning is conveyed by the human senses. I have primarily based this category on terms of Ching's book *Architecture Form, Space and Order*.

➤ Scale

Scale is the size of something compared to a reference standard or to the size of something else. It depends on how we perceive or judge the size (Ching 2007, p.294). The experienced scale, or the visible scale, could be different to the actual dimensions of things. When judging a building it is in comparison to its surroundings, a street scale for example; you note the relative sizes of elements fronting the street, the sense of grandeur or intimacy of space (Ching 2007, p.330).

When measuring scale, we often refer to the human body. Human scale in architecture is based on the dimensions and proportions of the human body. The opposite of human scale is monumental scale which makes us feel small in comparison. A space that has an intimate scale is an environment we feel comfortable and in control of (Ching 2007, p.332). The human eye can see other people and activities within a distance of 100 meters (Gehl, Gemzoe, Kirknaes & Sternhagen 2006, p.107).

Rubenstein (1992, p.50) claims that a space of 25x25 meters is an intimate space where people can identify each other. If the space is beyond 60 meters wide, it is hard to retain the feeling of intimacy.

➤ Symmetry

Symmetry is fulfilled when equal forms and spaces are arranged on opposite sides of a dividing line, plane or axis (Ching 2007, p.339). There are two types of symmetry; bilateral or radial. Bilateral symmetry refers to an arrangement of similar or equivalent elements on opposite sides of a median axis so that plane can divide the whole into similar halves. Bilateral Symmetry and the articulation of buildings are found everywhere in Chinese architecture, from palace complexes to farmhouses.

Radial symmetry refers to the balanced arrangement of similar, radiating elements so that the composition can be divided into similar halves by passing a plane at any angle around a center point or along a central axis (Ching 2007, p.348) A symmetrical condition can also occur in only a section of the building and organize an irregular pattern of forms and spaces about itself, which is called local symmetry (Ching 2007, p.348). Symmetry is important in Chinese culture to create a sense of regularity, the balance between yin and yang.

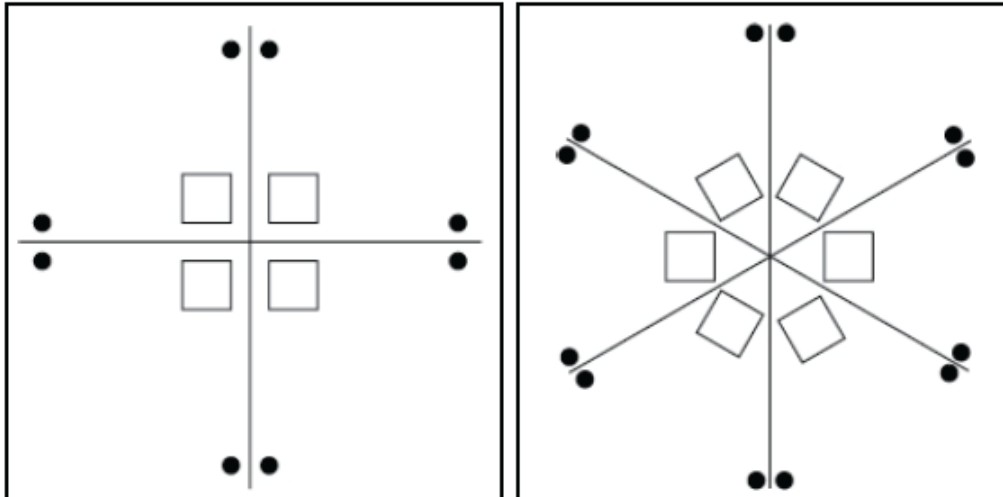


FIGURE 24 BILATERAL SYMMETRY & RADIAL SYMMETRY

Source: Ching 2007, p.348

➤ **Boundaries**

To define a space, there has to be bounding lines, edges. Boundaries are the limits that indicates the extent of something. These boundaries can be both visual and physical.

➤ **Materials**

The choice of materials, colors and texture is a significance part of the composition of the space. Materials helps to establish a local distinctiveness and creates a visual interest (Carmona et.al. 2010, p.190). Floor scape is an important part of making harmony and to create a completeness in an urban public space. In general, there are two types of flooring within urban areas, hard pavement and soft landscaped areas.

It is important to consider how the materials are used, arranged but also how they interrelate with other materials and landscape features (Carmona et.al. 2010, p.193- 194). In my analyze, I have focused on facades, textures, surfaces and floor scape. Direction A cube is a static form that lacks movement or direction. However, if a cube is a component of an architectural composition, it can be directed. The sense of direction of a place can appear in various different ways and levels of 'directedness' and can be different from different angles and positions. Direction is a line along which components lie or a reference toward a point or area that gives order to elements (Rubenstein 1992, p.54).

3. *Image / symbols*

All urban environments contain symbols, meaning and values. Our environment is loaded with signs which can be interpreted and understood as a function of a society, culture and ideology (Carmona, Tiesdell, Heath & Oc 2010, p.117). There are different types of signs that Carmona et al. (2010, p. 117) divides into three different categories;

- Iconic signs -have a direct similarity with the object, e.g. a painting.
- Indexical signs -have a material relationship with the object, e.g. smoke signifying fire.

- Symbolic signs -have a more arbitrary relationship with the object and are essentially constructed through social and cultural systems, e.g. classical columns representing grandeur.

In my analysis I focus on the third category, Symbolic signs, which I have named Image/Symbols. These symbols and images relate to the constructed environment, in this case; the urban public space. As in language, architectural forms and spaces have connotative meanings that can change over time (Ching 2007, p.406). Architecture often carries a fixed message determined by the architect or the constituent but the reader of the environment can construct a different meaning (Carmona et al. 2010, p.118).

➤ **Monuments**

A monument is something of extraordinary size and power, frequently used to improve the appearance of a city or location. It is usually a type of structure created to commemorate a person or an important event (Nationalencyklopedin 2010, November 08), or as Wulz (1991, p.47) describes, there are three different significations of monuments; to glory, to remember or to exhort.

➤ **Place Identity**

Place Identity refers to a cluster of ideas about a place and identity which can be a part of personal identity, how people describe themselves in terms of belonging to a specific place (Hernandez, Hildalgo, Salzar-Laplace & Hess 2007, p.310). Place Identity concerns the physical setting, the meaning and significance of places for their inhabitants and users, the local character. Because my Chinese is limited, I did not have the possibility to interview any of the users of the public spaces. Therefore, this term refers to my own feeling and understanding of the place but it is also based on interviews with architects.

➤ **Hierarchy**

All architectural compositions differ among their forms and spaces and these differences reflects the degree of importance, their hierarchy (Ching 2007, p.358). For a form or space to be articulated as important or significant to an organization, it must be made uniquely visible, an exception to the norm. This visual importance can be achieved by a form or shape with; exceptional size, a unique shape or a strategic location (Ching 2007, p.358).

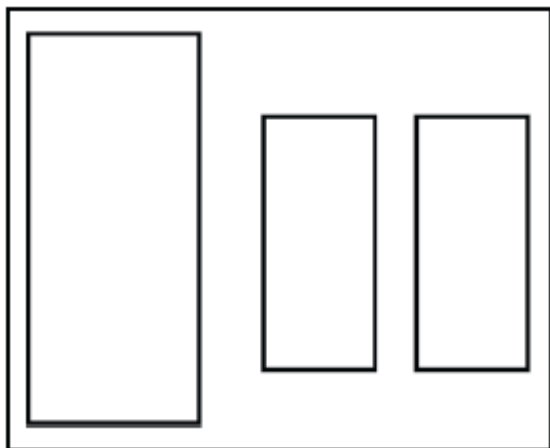


FIGURE 25 HIERARCHY BY SIZE

Source: Ching 2007, p.359

Hierarchy by size -by distinguish in size, a form or space may dominate an architectural composition. Normally, this dominance is made visible by the sheer size of an element. In some cases, an element can be dominant by being significantly smaller than the other elements in the organization (Ching 2007, p.359).

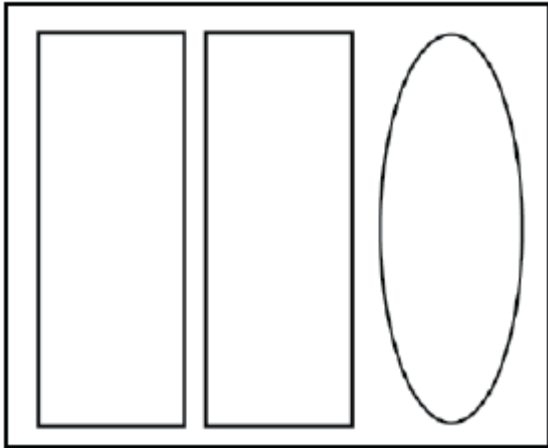


FIGURE 26 HIERARCHY BY SHAPE

Source: Chins 2007, p.359

Hierarchy by shape -a form or space can be made visually dominant by clearly differentiating its shape from the other elements in the composition. A distinct contrast in shape is critical, whether the differentiation is based on a change in geometry or regularity (Chins 2007, p.359).

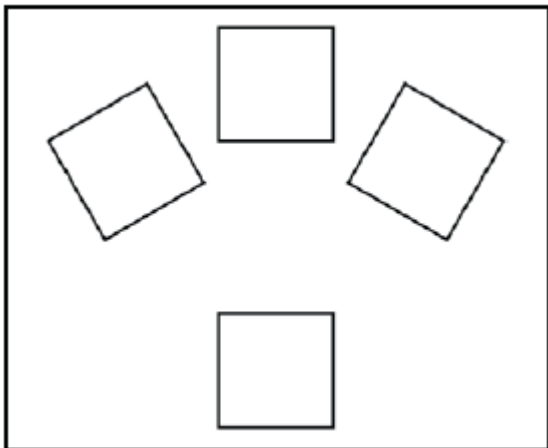


FIGURE 27 HIERARCHY BY PLACEMENT

Source: Ching 2007, p. 359

Hierarchy by placement -a form or space may be strategically placed to become the most important element in a composition. Examples of hierarchically important locations for a form or space could be the termination of a linear sequence, the midpoint of a symmetrical organization or in the foreground of a composition (Ching 2007, p. 359).

➤ **Shape**

In contrast to form which is three-dimensional, shape refers to lines. The lines are the essential part of a form that governs its appearance. Shape is about the disposition of these lines or contours that delimit a figure or form (Ching 2007, p.34).

As indicated by Interview person A (2010), feng shui is important in the way of avoiding some bad elements. One of the main rules about shape within feng shui is to avoid sharp angles, designs that destroys the balance of surrounding chi (Chang 2009, p.49). Interview person A (2010) explains that nobody wants a sharp knife-like design pointing at you.

➤ **Orientation**

Orientation is “the direction of a form relative to the ground plane, the compass points, other forms, or to the person viewing the form.” (Ching 2007, p.35). According to Chinese feng shui, the cardinal directions are important. One traditionally feature is south-facing orientation of buildings because of the sunlight and prevailing cold winds. The ideal location of a building would be in a place with mountains in north and water in south. Buildings should also be in harmony with other buildings that surround them, as well as with the environment and natural landscape. (Lip 2009, p.38)

Step and Sources

1. Preparation:

narrow down the research topic, read relevant academic materials, design the detailed research process, select appropriate methodologies, design interview question lists and a questionnaire.

2. Collection of background materials and data:

read relevant academic materials, government documents

3. Fieldwork:

on-site observation in the city

4. Data analysis

5. Thesis writing

Practical Considerations

Privacy protection, language and cultural barriers, lockdown regulation changes, international travelling restriction.

Analysis of prototypes for city-center public space in Milan and Xi'an

This chapter is mainly focusing on the comparative analysis of public space prototypes in the city center area at Milano and Xi'an. The city center area is defined by their historical city walls in both cities, which refers to Zona Uno Centro Storico in Milano and First Ring Road Area in Xi'an. Regarding for research objects, public space prototypes are selected basing on the historical foundation and most popular common space recognized extensively. For instance, the Milan Duomo Piazza and Xi'an Bell & Drum Tower Plaza are considered as both their history and popularity. However, the Piazza Liberty and Luoma Market are chosen mainly by their recognition and benchmarking position in local commercial common spaces.

The distribution and layout of public space prototypes in Milano and Xi'an

1. Milano

Zona Uno Centro Storico includes the historical center of the city. It is the least populated of the city's zones and one of the smallest by area, a significant part of which is occupied by Piazza del Duomo, Sforza Castle and Sempione Park. A large part of the zone is dedicated to museums and administrative buildings.

It was officially created as an administrative subdivision during the 1980s. On 14 April 2016, to promote a reform on the municipal administrative decentralization, the City Council of Milan established the new Municipality 1, a new administrative body responsible for running most local services, such as schools, social services, waste collection, roads, parks, libraries and local commerce.

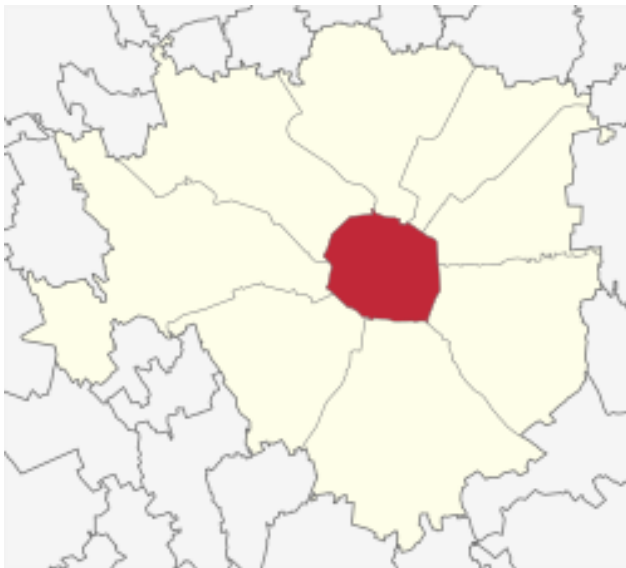


FIGURE 28 LOCTION OF ZONA UNO CENTRO STORICO

Source: https://en.wikipedia.org/wiki/Zone_1_of_Milan#/media/File:Municipio_1_in_Milan.svg

It includes the following districts: Duomo, Brera, Vigentina (viale Beatrice d'Este), Ticinese, Guastalla, Magenta-San Vittore, Parco Sempione, Giardini Porta Venezia, Pagano and Sarpi.

The historic center of Milan was formerly divided into six districts: the Porta Comasina district, the Porta Nuova district, the Porta Orientale district, the Porta Romana district, the Porta

Ticinese district and the Porta Vercellina district. Each district was then in turn divided into five districts.

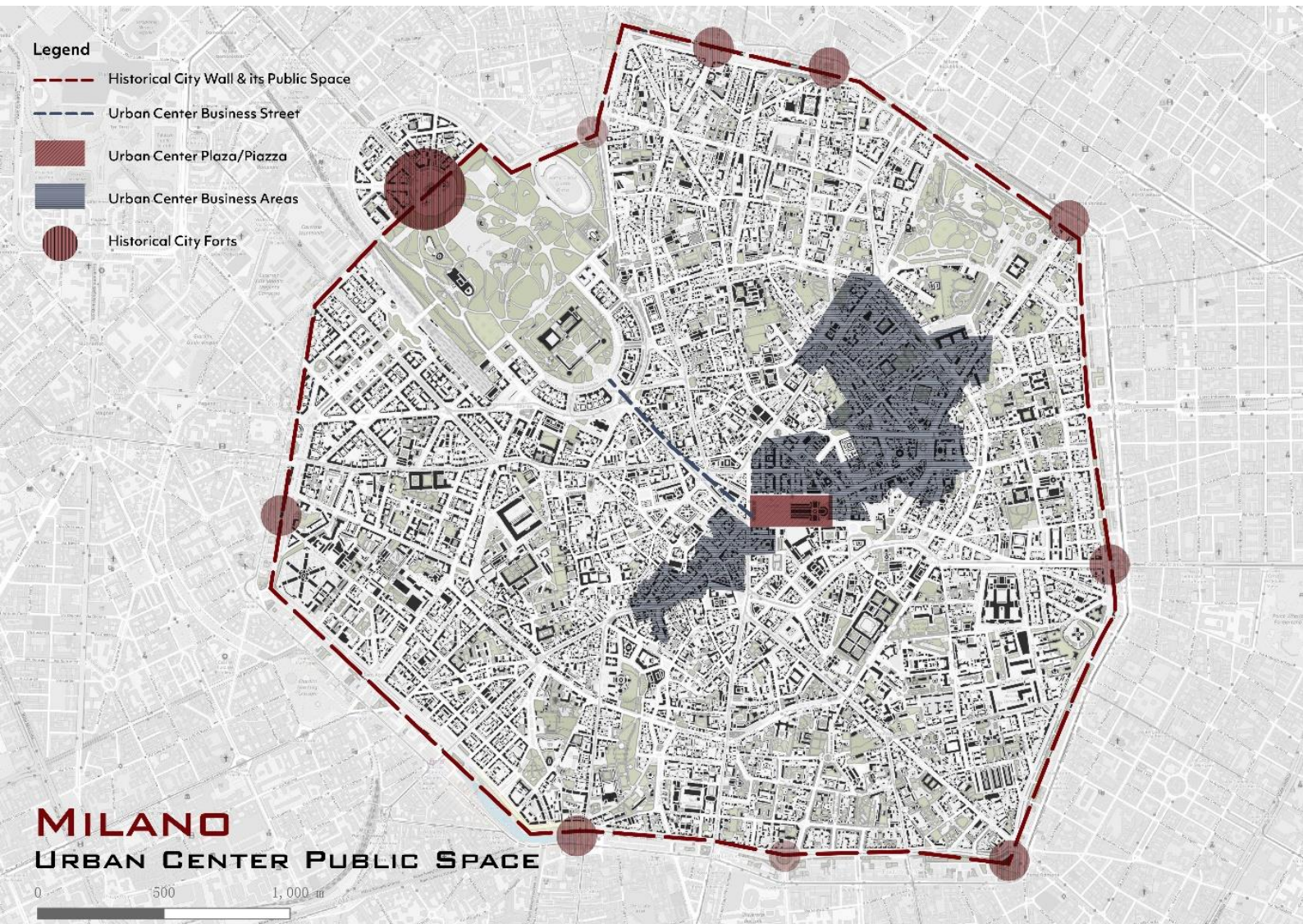


FIGURE 29 DISTRIBUTION OF PUBLIC SPACE PROTOTYPES IN MILANO ZONA 1

Source: made by author

From Figure 29, the red dash line outlines the Spanish Historical Wall and circles represent the distribution of existing historical Gates. The size of circles demonstrates the scale and surrounding public space of the Gates. The red square represents the city-center Piazza and its surrounding commercial area. Grey-blue area are the city-center commercial area and the dash line is typical European commercial street or Boulevards.

2. Xi'an

The urban area in the Xi'an Ming City wall is define as first city-loop area and Xi'an historical heritage hub. It is customarily called the Ancient City, covering an area of 11.32 square kilometers. The famous Xi'an Bell and Drum Tower is located in the center of the ancient city.

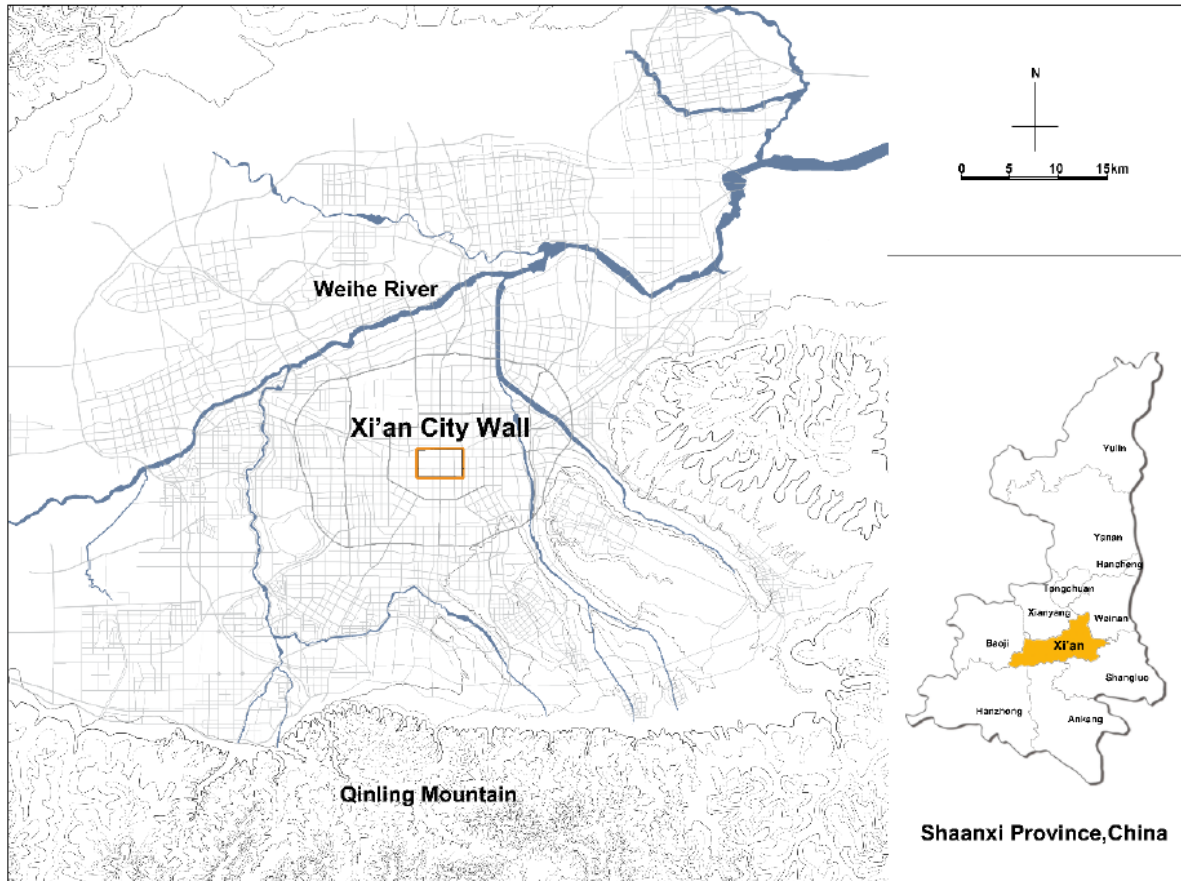


FIGURE 30 LOCTION OF XI'AN ANCIENT CITY AREA

Source: Sustainability of Historical Heritage: The Conservation of the Xi'an City Wall

The Ancient City area is divided into 3 different administrative districts, Lianhu district, Beilin district and Xincheng district.

There are 3 main axis in the Ancient City. A vertical axis and 2 horizontal ones go through the primary city gates and comprise of the first-level transportation line. The Bell Tower is located in an axis conjunction and has the best view from all directions in the Ancient City Area. Besides, the traditional Muslim Quarter and Luoma Market are well connected with the main axis and available to the Bell Tower center plaza.

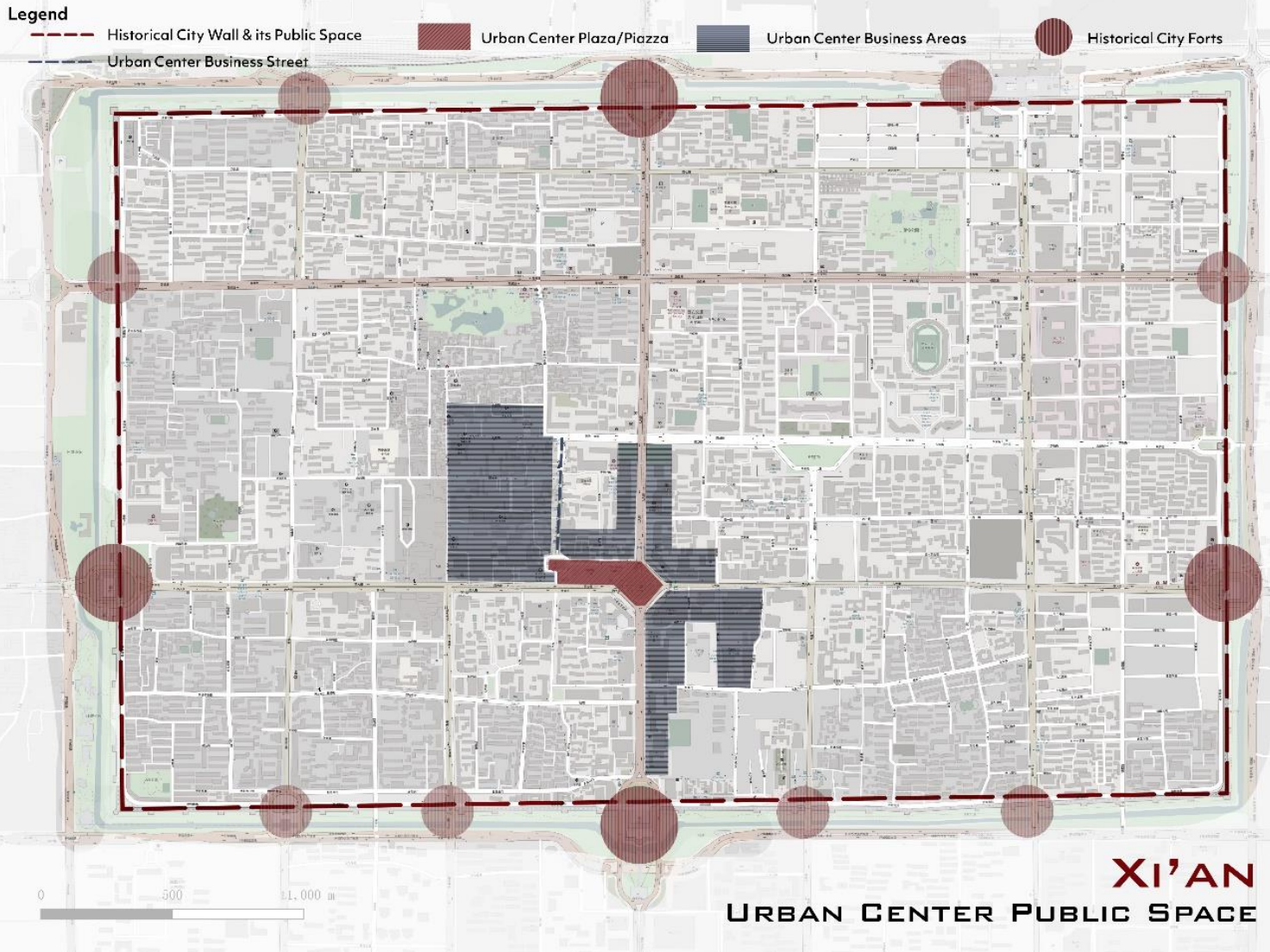


FIGURE 31 DISTRIBUTION OF PUBLIC SPACE PROTOTYPES IN XI'AN FIRST-RING ROAD AREA

Source: made by author

From Figure 31, the red dash line outlines the Xi'an Historical Wall and Forts, and circles represent the distribution of historical Gates. The size of circles demonstrates the scale and surrounding public space of the Gates. The red square represents the city-center Piazza and its surrounding commercial area. Grey-blue area are the city-center commercial area and the dash line is the commercial street or Boulevard.

Comparative analysis of symbolic public space - Urban Center Plaza

1. Piazza del Duomo

➤ Introduction

Piazza del Duomo ("Cathedral Square") is the main piazza (city square) of Milan, Italy. It is named after, and dominated by, the Milan Cathedral (the Duomo). The piazza marks the center of the city, both in a geographic sense and because of its importance from an artistic, cultural, and social point of view. Rectangular in shape, with an overall area of 17,000 m² (about 183,000 sq ft), the piazza includes some of the most important buildings of Milan (and

Italy in general), as well some of the most prestigious commercial activities, and it is by far the foremost tourist attraction of the city.



FIGURE 32 THE IMPRESSION OF DUOMO PIAZZA

Source: https://www.tripadvisor.com/LocationPhotoDirectLink-g187849-i54338680-Milan_Lombardy.html

While the piazza was originally created in the 14th century and has been gradually developing ever since (along with the Duomo, which took about six centuries to complete), its overall plan, in its current form, is largely due to architect Giuseppe Mengoni, and dates to the second half of the 19th century. The monumental buildings that mark its sides, with the main exception of the Duomo itself and the Royal Palace, were introduced by Mengoni's design; the most notable of Mengoni's addition to the piazza is the Galleria Vittorio Emanuele II arcade.

Optional Activities

People that visit Duomo piazza are mainly tourists both from local and abroad area. The place can be seen as an exhibition of monuments which people are taking photos of. Since there are a large number of open-air stairs, the optional activities happen every minutes especially during the sunny weather. Besides, the Piazza connects the biggest luxury shopping mall, hence, shopping groups are crossing the Piazza from time to time.

Social Activities

Tourists are mostly travelling ingroup, therefore social activities occur. Some people are here with their family and some tourists has brought food and sits down on the open-air stair around Duomo and Statua having picnic. Besides, it is also a best place as a meeting point since the diverse activities, such as singing, dancing and so on.



FIGURE 34 ACTIVITIES AT DUOMO PIAZZA

Source: made by author

➤ Form

Scale

Duomo Piazza is the middle-sized urban plaza. Milano Duomo is the largest visual attraction in the whole area and the front piazza provides the best distance to view it. The scale of Duomo is quite out of human scale, but emphasize the religious superiority and identity.

Symmetry

There is one primary axis through Duomo Piazza horizontally, starting from Milano Duomo in the east to Statua di Vittorio Emanuele II in the west. The elements are symmetric on the opposite sides of the main axis, such as planting pools, metro entrances, pavement, temporary exhibitions and so on. Besides, the secondary axis is vertical beginning from the

hall of Galleria Vittorio Emanuele II in the north toward to the Via Guglielmo Marconi in the South.

The outer axis is radial symmetry, which is also the foundation of the radial urban morphology.



FIGURE 35 THE AXIS OF DUOMO PIAZZA

Source: made by author

Boundary

Duomo Piazza has a strict controlled boundary by surrounding historical building, which is one of the typical morphologies for western plaza. It is called as the living room of the city where is to hold the social events and activities for all the people on it.



FIGURE 37 THE BIRD VIEW OF DUOMO PIAZZA

Source: Google Earth

2. *Xi'an Bell and Drum Tower Square*

➤ Introduction

Xi'an Bell and Drum Tower Square is located at the intersection of East, West, South, North and Four Streets. On the east side of the square stands a bell tower with a history of more than 600 years, and on the west side stands the largest drum tower in the country. The Bell and Drum Tower Square was built in the late 1990s. At the beginning of its construction, the messy buildings built between the two floors were demolished. The Bell Tower and Drum Tower, which were difficult to meet in the past, were "full of joy" and became a major city in Xi'an. Landscape, the Bell and Drum Tower Square is a comprehensive project for the preservation of historical sites and the renewal of the old city. The environmental art design extends from the past to the present in both directions along the theme of "morning bells and evening drums", absorbing the experience of traditional Chinese space grouping in spatial processing, combining with the theory of modern urban exterior space, and providing an "urban living room" for the ancient city of Xi'an.



FIGURE 38 THE IMPRESSION OF BELL&DRUM TOWER PLAZA

Source: http://travel.sina.com.cn/china/2014-11-04/1518283514_3.shtml

Xi'an Bell and Drum Tower Square is also called Shangshu Province Square, with an area of 60,000 square meters, second only to Tiananmen Square in Beijing. According to research, as early as the heyday of Tang Dynasty, this place was the seat of Shangshu Province, the highest administrative agency that performed state affairs. It was this Shangshu province, which governed six departments, led hundreds of officials, supervised government decrees, assisted Emperor Taizong Li Shimin and Xuanzong Li Longji of Tang Dynasty to bring the country to the most glorious period of feudal society. The grassy lawn is divided into nine longitudes and nine latitudes with stone slabs, which is the chessboard structure of Tang Chang'an neighborhood. "Hundreds of houses are like a game of Go, and Twelve Streets are like vegetable gardens." This kind of urban pattern is only available in Chang'an, the capital of Datang. On the north side of the square, there are well-known shops such as "Tongshengxiang", "Defachang" and "Wang Haitang". The underside of the Bell and Drum Tower Square has also been used. Century Golden Flower Shopping Center is a large-scale urban public service and commercial facility project jointly developed by Xi'an Municipal People's Government and Golden Flower Enterprise (Group) Co., Ltd. The project integrates multiple functions such as urban underground space development and utilization, urban reconstruction, civil air defense projects, cultural relics protection, and commercial circulation. It has become a landmark area in Xi'an and a good place for people to relax and

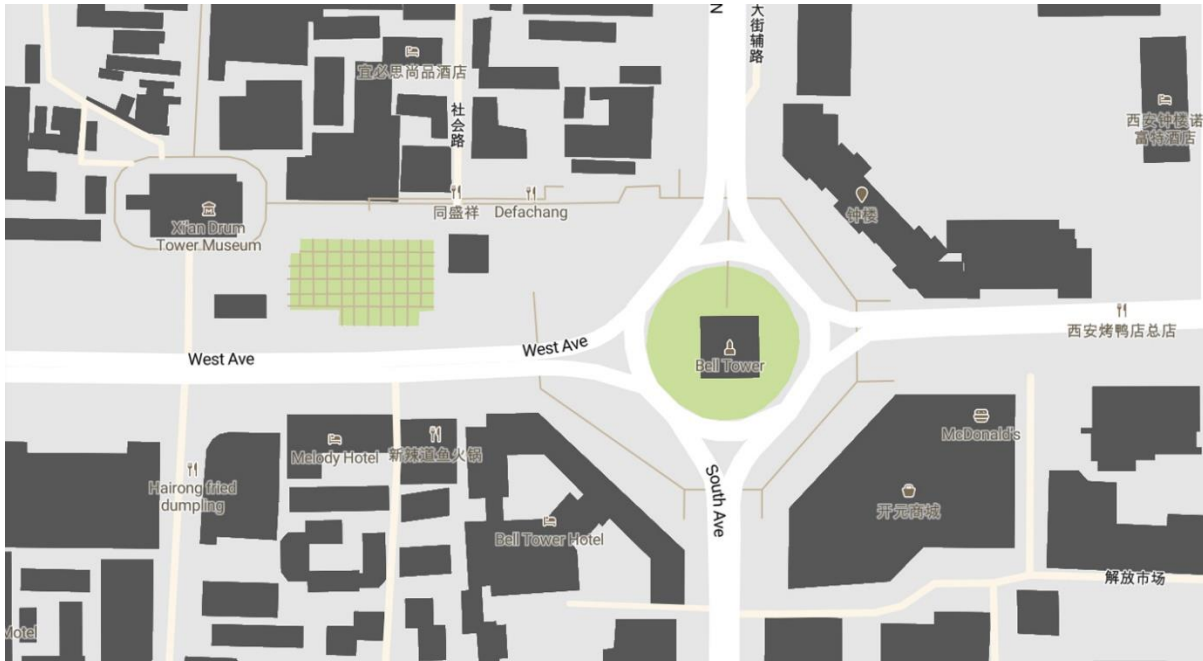


FIGURE 39 THE OVERVIEW OF BELL & DRUM TOWER PLAZA

Source: Openstreet Map



FIGURE 40 THE BIRD VIEW OF BELL & DRUM TOWER PLAZA

Source: Google Earth

➤ **Activity**
Vitality

Bell and Drum Tower Square is an urban public space located in the center of Xi'an. As one of the urban cultural landmarks and located in the bustling business district, it has high spatial vitality and crowd appeal. The crowds gathered in the Bell and Drum Tower Square are mostly

non-local tourists, and a few are consumers in the surrounding business districts and surrounding residents.

Diversity

Bell and Drum Tower Square has the attributes of a cultural square, a commercial square and a traffic square. The historic Bell Tower and Drum Tower have attracted a large number of foreign tourists. Correspondingly, the square, as a subsidiary square of historical monuments, has the function of evacuating people and providing a place for short stays. At the same time, the square, as one of the few open spaces in a commercial complex lined with commercial complexes, provides a place for passing people to stay for a short stay. And because it is connected to the entrance of the subway station, it also plays a role in traffic evacuation to a certain extent.

Necessary Activities

In the Bell and Drum Tower Square, gathering and stopping before going to other scenic spots can be regarded as a necessary activity. In addition, due to its good viewing angle, it is necessary to take pictures here to commemorate foreign tourists.

Optional Activities

Sitting and resting here, the collision of Xi'an's history, cultural and modern civilization can be felt and touched physically and mentally. The open space is also a very good place to relax when encountering good weather. Therefore, sitting here, taking a break, or having an afternoon coffee to chat with friends are all common optional activities in the public space here.

Social Activities

Most foreign tourists travel in groups, with family or friends, and the social activities in their premises are more confined to their interiors. The place space itself does not have the ability to promote outward-looking social activities.

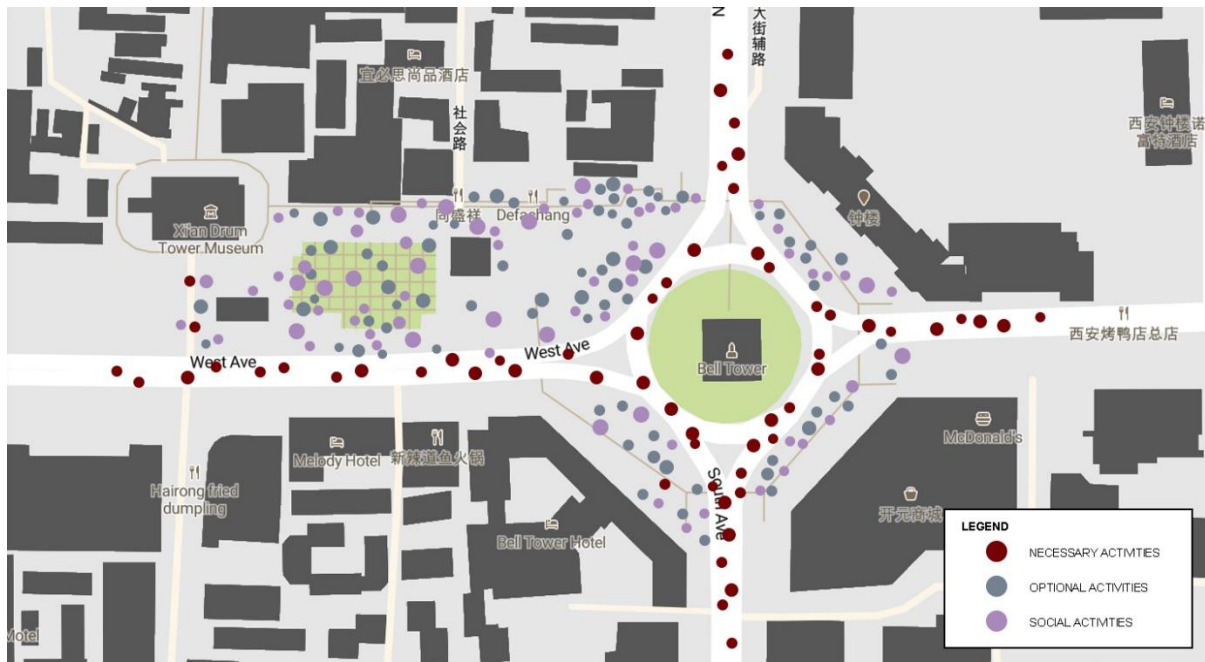


FIGURE 41 ACTIVITIES AT BELL & DRUM TOWER PLAZA

Source: made by author

➤ **Form**
Scale

Bell & Drum Tower Square is a medium-sized urban square with a good sense of walking space. At the same time, it is separated from the Bell Tower by traffic and around the island, which keeps the enough visual distance to view the Bell Tower, and visually enhances the openness of the square. It also makes full use of the vertical space and adds a sense of hierarchy to the space and changes in the line of sight in the form of partial sinking.

Symmetry

Bell Tower locates in the center of Xi'an with 2 imaginary axis lines that begins in Yongning Gate in south and ends at Anyuan Gate in north, and starts from Anding Gate in west and ends at Changle Gate in east. These axis lines are also the primary axis for the Xi'an Ancient City, which have a strong bilateral symmetry with similar elements on opposite sides of the axis. Besides, there is a secondary vertical axis through Drum Tower, which is emphasized by pavement, pedestrian, greening land and linear plantings.

The axis from Bell Tower to Drum Tower is not aligned with the urban axis. But the Bell & Drum Tower axis is more visualized since there are no visual barriers in between, which offers the best view spot toward each other.

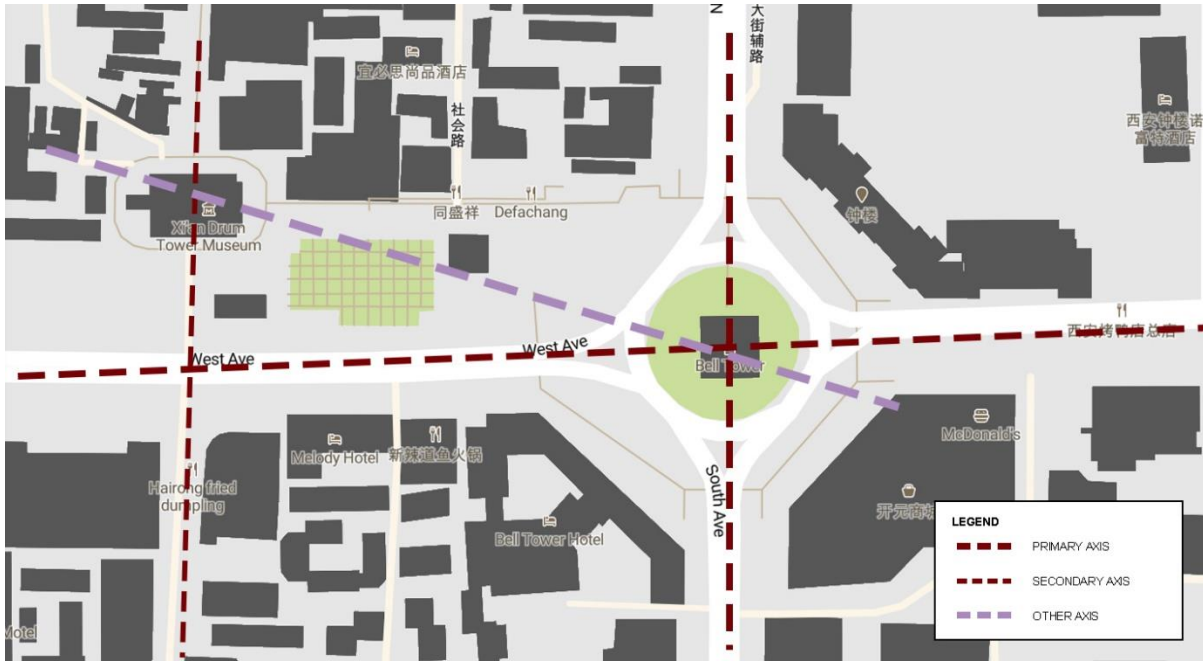


FIGURE 42 THE AXIS OF BELL & DRUM TOWER PLAZA

Source: made by author

Boundaries

The west side of the square connects with the entrance of Muslim Quarter; the north side is the closed boundary adjacent to the commercial area, the north side of the sinking space is the bottom commerce; the east side and the south side are urban roads. Opening on three sides is an open urban public space.

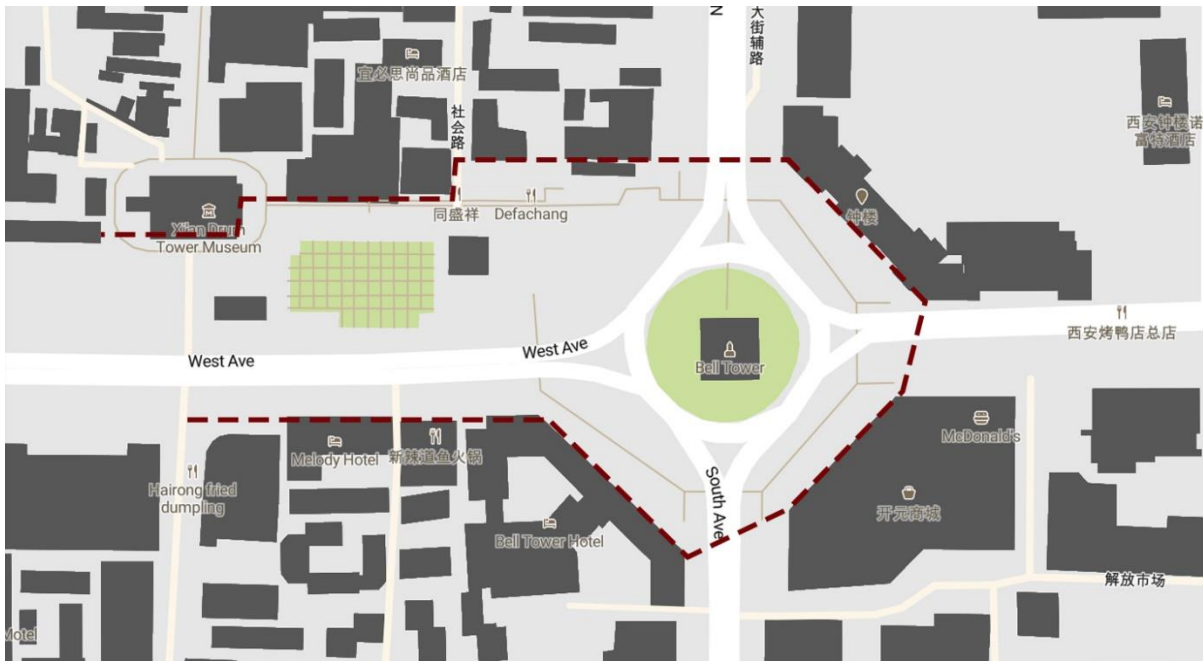


FIGURE 43 BOUNDARIES OF BELL & DRUM TOWER PLAZA

Source: made by author

Materials

The surface of the square is almost entirely gray hard pavement, only planting ponds are placed at the junction of the edge of the square and the sidewalk as a space division.

➤ Image/symbols

Bell and Drum Tower Square is connected to famous attractions such as Bell Tower, Drum Tower, and Muslim Street. It has dense traffic and extremely high urban landmark attributes. It is the display surface of urban culture and the release point of urban vitality, and it is one of the most distinctive urban public spaces.



FIGURE 44 THE IMAGE /SYMBOL OF BELL&DRUM TOWER PLAZA

Source: <http://news.haiwainet.cn/n/2018/1105/c3543898-31429916.html?nojump=1>

Comparative analysis of symbolic public space - Urban center business street

1. *Via Dante*

➤ Introduction



FIGURE 45 THE IMPRESSION ON VIA DANTE

Source: <https://ar-tour.com/guides/discovering-milano/via-dante.aspx>

Via Dante today is a pedestrian street in central Milan, Italy, connecting Piazzale Cordusio (and the Cordusio metro station) with Largo Cairoli (Cairoli metro station). It is near to the city's Castello Sforzesco and is named after the Florentine poet Dante Alighieri. It is known for its theatres, shops, restaurants, cafés, bars, and palazzi — townhouses or 'palaces', elegant city residences of nobles and wealthy citizens (cognate with French term palais, see also palazzo (disambiguation)).

The street has numerous fine buildings, mainly from the 18th and 19th centuries. Notable ones include the city's Piccolo Teatro (literally "small theatre").

Up until 1958, the street contained several transport links as well as a tramway line. In 1996 it was converted to a fully pedestrianized area, the Milan Metro can be accessed through stations nearby.



FIGURE 46 THE OVERVIEW OF VIA DANTE

Source: Openstreet Map

➤ **Activity**

Vitality

There is a large flow of human movement in the pedestrian, other vehicles are not allowed. The flow is getting greater starting from late afternoon, probably because the tradition life style for Apretivo -Happy Hour begins from 6pm and crowd starts to meet up at bars and restaurants at Via Dante.

Diversity

Via Dante is a historic and cultural boulevard, a symbol of the European shopping street, like the Champs Elysees Boulevard in Paris. The functions of the boulevard are various. The main use is gatherings of people whose main activities are walking, wandering, shopping, sitting, looking, drinking, eating, chatting and taking photographs around. Along the whole boulevard, there are full of souvenir shops, retail stores bars and restaurants, where provide the best place to facilitate diverse events and activities.

Necessary Activities

The necessary activity are a few commuting people walking through Via Dante toward to surrounding workplace.

Optional Activities

People that visit are mainly tourists both from local and abroad area. Since there are a large number of open-air seats, the optional activities happen every minutes especially during the sunny weather. Besides, there are plenty of retail shops and boutiques, hence, shopping groups are walking and wandering through the various shops, doing the window-shopping at the Via Dante.

Social Activities

Some people are here with their family and friends for drinking or dining on the open-air seats. Besides, there are plenty of bars and restaurants, where provides the great places for meeting people and holding events.



FIGURE 47 ACTIVITIES ON VIA DANTE

Source: made by author

➤ Form

Scale

Via Dante is the middle-sized urban pedestrian space that can be walked through in about 20 minutes. Sforzesco Castle is the leading visual attraction in the northwestern direction. It has a dominant visual leading function to guide the crowd movement.

The scale of Via Dante is human scale, which makes people comfortable in the environment, open to have social connections.



FIGURE 48 THE MOVEMENT ON VIA DANTE

Source: made by author

Boundary

Via Dante is strict bounded by the continuous architectures and their façade. Strong linear space guides the flow of people.



FIGURE 49 THE BOUNDARY ON VIA DANTE

Source: made by author

- Image/symbols
- Monuments

Via Dante is one big monument in itself, as the first Boulevard in Milano.



FIGURE 50 THE PUBLIC EXHIBITION ON VIA DANTE

Source: <https://www.flickr.com/photos/chris-yunker/13583927>

➤ **Sense of place**

Via Dante today is a pedestrian street in central Milan, Italy, connecting Piazzale Cordusio (and the Cordusio metro station) with Largo Cairoli (Cairoli metro station).

The whole space is in a well human scale, both the height of surrounding architectures and the width of boulevard. The linear space makes people comfortable to wandering and chatting around.

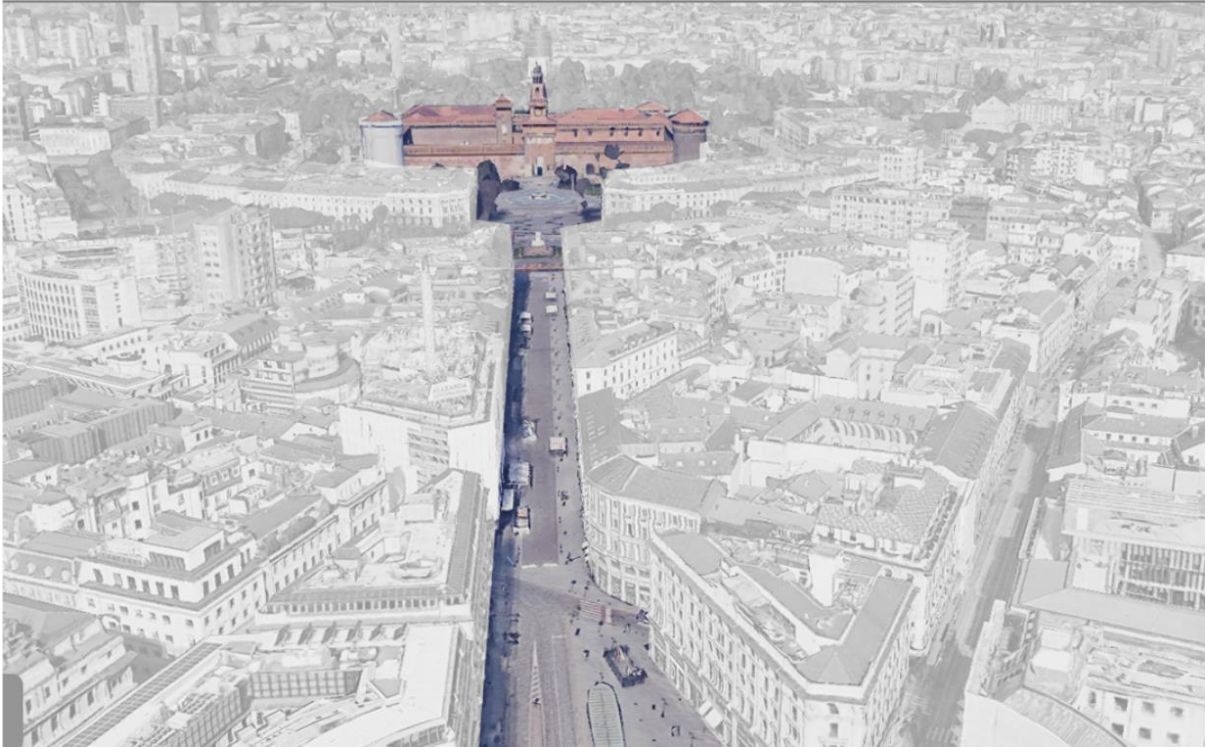


FIGURE 51 THE BIRD VIEW OF VIA DANTE

Source: Google Earth

2. Muslim Quarter

➤ Introduction

Xi'an Muslim Street is a famous food and cultural street in Xi'an and a snack street in Xi'an. Huimin Street is located at the North Yard Gate, which was originally an official district in the Qing Dynasty. At the end of the 1990s, some Muslims rented houses and catering on this street, and the Lianhu District was changed to the direction of the restaurant street, and the North Yard Gate became Muslim street.



FIGURE 52 THE IMPRESSION OF MUSLIM QUARTER

Source: https://www.sohu.com/a/417741923_384664

As one of the representatives of Xi'an style, Xi'an Huimin Street is the collective name of the multiple streets in the Muslim neighborhood. It consists of Beiguangji Street, Beiyuanmen, Xiyang City, Dapiyuan, Huajue Alley, and Sajin Bridge. Behind the Bell and Drum Tower.

Huifang Style Street is a street in the Muslim district next to the Drum Tower. It is about 500 meters long and runs north-south. It is characterized by bluestone paved roads and shades of green trees. The two sides of the road are imitated by Ming and Qing architecture, or restaurants, or utensils. They are all run by the Hui people and have strong halal characteristics. There are 10 mosques of different ages and sizes in the historical district, the most famous of which is the Great Mosque of Huajue Alley. Walking in the block, you can see commercial outlets that combine traditional Chinese architectural styles with Muslim architectural styles. Ethnic costumes, handicrafts, halal non-staple foods, restaurants and Muslim snack bars are everywhere.



FIGURE 53 MUSLIM QUARTER DURING THE EVENING

Source: <https://web.phb123.com/shijiezhizui/zhongguo/58495.html>

At present, there are more than 60,000 Hui Muslims inhabited areas. Many streets in the neighborhood have a strong Islamic style, and the Muslim food town, ethnic shopping malls and mosques, and the Muslim living area "are in harmony."

Muslim Street is well-known as a district where food is concentrated. Although it is used as a tourist spot for foreign tourists, local residents have always regarded it as the main place for snacks, shopping and leisure, especially in the summer night market. There are more citizens who kill time.

The Muslim Street at night is different from that in the daytime. The whole street is enveloped by a strong atmosphere of the market. There are various stalls on both sides of the road with electric lights and steam lamps, mainly selling pastries, dried fruits, candied fruits, and snacks. Behind these stalls are many restaurants that sell local delicacies. When there are many people, not only the shop is overcrowded, but even the entrance of the shop is full of tables and chairs. The fireworks of kebabs and tripe-shabu filled the whole street under the not-so-bright lights, and the bustling crowds were shopping and eating, and they bargained with the stall owners when they saw the favorite things on the stalls. You can also rest on the seats in the Gulou Square and watch the kite vendors put dozens of meters of kites on the top of the tall buildings across the road. Everything is full of real and lively enthusiasm for life.



FIGURE 54 THE OVERVIEW OF MUSLIM QUARTER

Source: Openstreet Map



FIGURE 55 THE BIRD VIEW OF MUSLIM QUARTER

Source: Google Earth

➤ **Activity**
Vitality

The Muslim Street is located at the concentrated residential area of the Chinese minority-Hui in Xi'an. It is a pedestrian street dominated by restaurants, snacks and handcraft shops with

ethnic and regional characteristics. There are tourists visiting and sightseeing here all year round to feel the characteristics of Xi'an city.

Diversity

The pedestrian street presents a linear pedestrian space, and the types of activities in it are dominated by slow traffic. In order to ensure the smooth flow of the road space, there are no points that are conducive to long-term stays on the street. Most of the tourists who need to rest choose to enter the shops on both sides of the street to consume and get a rest.

Necessary activities

There are no necessary activities in this space.

Optional activities

As a gathering place for special snacks in Xi'an, Muslim Street is a high-frequency selective activity that takes place here for foreign tourists to visit and taste snacks.

Social activities

The sale of goods will generate the necessary communication and become a social activity. If you are a talkative person, you can have more in-depth conversations in the process of buying and selling goods, such as the way of making special snacks or the crafts behind the crafts. cultural connotation.

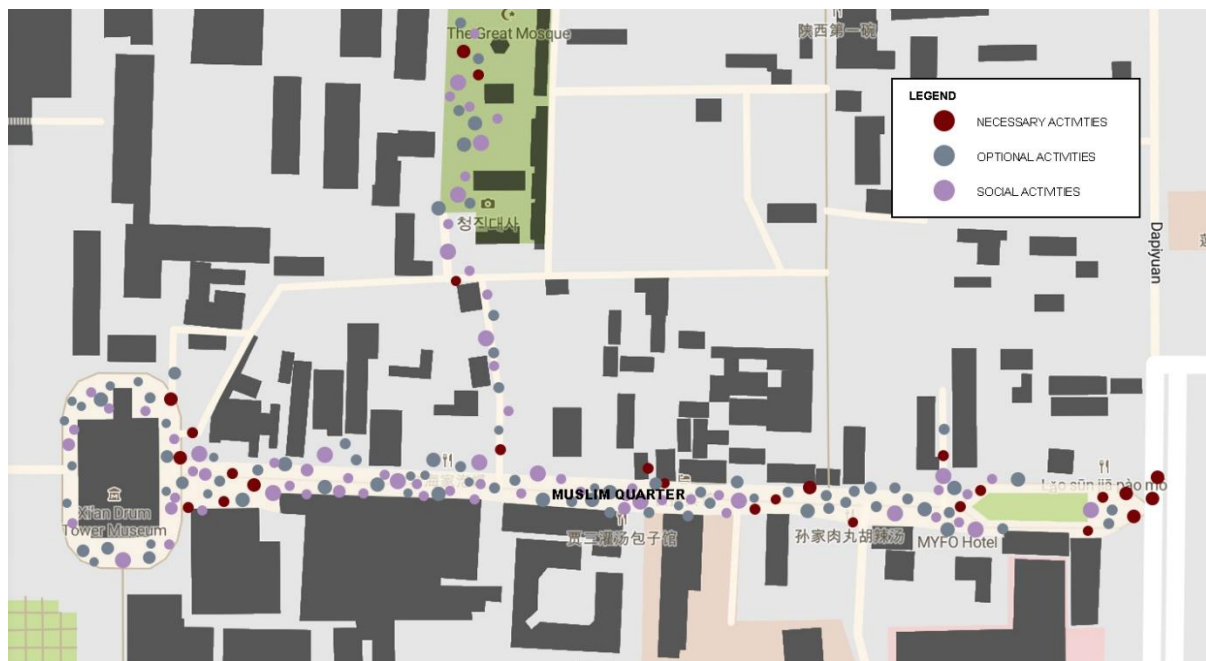


FIGURE 56 ACTIVITIES OF MUSLIM QUARTER

Source: made by author

➤ Form Boundary

Muslim Street is a small-scale pedestrian space that can be walked through in about 30 minutes. Strong linear space guides the flow of people.



FIGURE 57 THE MOVEMENT PATTERN AT MUSLIM QUARTER

Source: made by author

Materials

The ground is paved with antique masonry to form a nostalgic pavement. Tall trees with good shading are planted along the road to form a comfortable and pleasant walking environment.

➤ Image/symbols

Muslim quarter is a tourist attraction in Xi'an. It is located in the city center in a densely populated area. It has a high-density pedestrian public space for tourists. It is one of the tourist landmarks of Xi'an. Its activity type is relatively simple but has very high place vitality. It is not only an attractive public space but also can well drive the surrounding economy.



FIGURE 58 THE HISTORICAL ARCHWAY AT MUSLIM QUARTER

Source: <https://baike.sogou.com/v1976936.htm>

Comparative analysis of symbolic public space - Historical city wall-fortification and its public spaces

1. *Arco della Pace Piazza and Sempione Park*

➤ Introduction

The area surrounding Porta Sempione is a prominent historic district of Milan. The district also includes part of Corso Sempione, a large avenue leading to Porta Sempione from the northwest. Some of the most important streets in the area are Via Canonica, Via Luigi Cagnola, Via Abbondio Sangiorgio, Via Mario Pagano, Via Agostino Bertani, Via Antonio Canova, and Via Francesco Melzi d'Eril. Via Melzi d'Eril and Via Antonio Canova form a half circle concentric to Piazza Sempione.



FIGURE 59 THE IMPRESSION OF ARCO DELLA PACE PIAZZA

Source: <https://www.viator.com/en-SG/Milan-attractions/Arch-of-Peace-Arco-della-Pace/d512-a23315>

The main landmark of the area is the Sforza Castle, which dominates the Sempione Park, the largest and most important city park in the center of Milan. The park houses other renowned monuments and places of interest, such as the Branca Tower, 108 m high, the Palazzo dell'Arte (one of the seats of the Triennale art expo), sculptures by Giorgio de Chirico, and the public aquarium.

The whole area is one of the centers of the Milanese night life, with a number of bars, pubs, restaurants, and discos; since the RAI public television company, as well as some major radio stations, have their headquarters in the area, frequent appearances of celebrities contribute to the popularity of the Sempione's night life venues.



FIGURE 60 THE OVERVIEW OF ARCO DELLA PACE PIAZZA AND SEMPIONE PARK

Source: Openstreet Map

➤ Activity

Vitality

There is a large flow of human movement in the Arco della Pace Piazza, all pedestrian, other vehicles are not allowed at Piazza and Sempione Park. The flow is getting greater starting from the evening. Especially after Apretivo -Happy Hour, the crowds begin to gather for singing and dancing under the Gate. In the Sempione Park, the crowd start entering and gathering in the afternoon.

Diversity

Duomo piazza is a historic and cultural place, a symbol of the Milano city, but also a symbol of the Roman remark. The functions of the square are many. The main use is gatherings of people whose main activities are standing, sitting, looking, taking photographs around. Besides, the spontaneous singing and dancing are enriching activities here. Skating board is also popular on the piazza regarding there is a great skateboard court nearby.

In the Sempione Park, various activities are not only from tourists but also local surrounding residents. Pet walking, family party, singing and dancing event and picnic are happening at every corner in the park from time to time.

Necessary Activities

The necessary activity are few commuting people entering Arco Pace piazza from surrounding parklets and crossing piazza toward to surrounding workplace.

Optional Activities

Since there are a large number of enjoyable open-air spaces, the optional activities happen every minutes especially during the sunny weather. Pet walking, family party, singing and dancing event and picnic are happening at every corner in the park from time to time.

Social Activities

Tourists are mostly travelling ingroup for Arco Pace, therefore social activities occur. Some people are here with their family and some tourists has brought food and sits down on the open-air stair around Arco Pace having picnic. Besides, it is also a best place as a meeting point since the diverse activities, such as singing, dancing and so on.

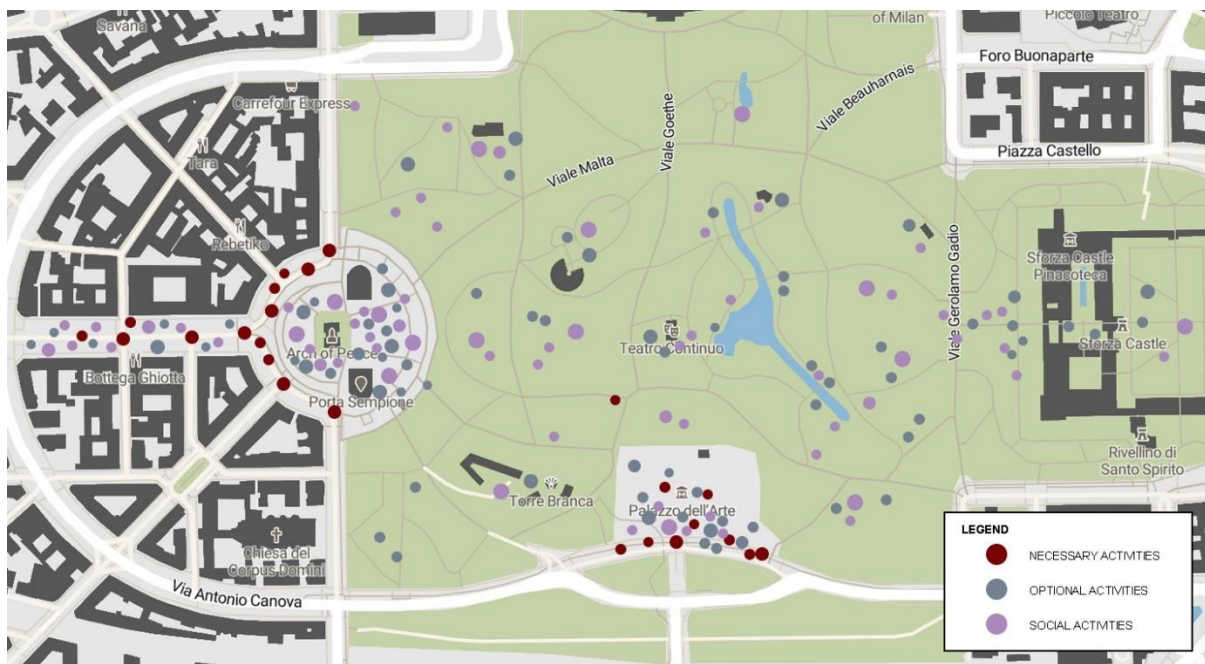


FIGURE 61 ACTIVITIES ON ARCO DELLA PACE PIAZZA AND SEMPIONE PARK

Source: made by author

➤ Form Scale

Arco della Pace Piazza is the small-sized urban plaza, but Sempione Park is relatively in large-scale greening area in the urban center area. Arco della Pace is the largest visual attraction in the whole piazza and the front piazza provides the best distance to view it. The scale of piazza is quite in the human scale as well in Sempione Park, hence the various activities are encouraged to happen on this ground.

Symmetry

There is one primary axis through Duomo Piazza, starting from Arco della Pace in the northeast to Sforzesco Castle in the southwest. This is main visual axis to provide the best view spots towards architectures. Besides, the secondary axis is radial symmetric at the Arco della Pace and its surrounding's building blocks.

In the Sempione Park, there is no symmetry considering it is a typical British natural park.



FIGURE 62 THE AXIS OF ARCO DELLA PACE PIAZZA AND SEMPIONE PARK

Source: made by author

➤ **Image/ symbols**



FIGURE 63 THE PILLOW FIGHTING EVENT ON ARCO PACE PIAZZA

Source: <https://www.gettyimages.fi/photos/porta-sempione>

The whole area is one of the centers of the Milanese night life, with a number of bars, pubs, restaurants, and discos; since the RAI public television company, as well as some major radio



stations, have their headquarters in the area, frequent appearances of celebrities contribute to the popularity of the Sempione's night life venues.



FIGURE 64 THE BIRD VIEW OF ARCO DELLA PACE PIAZZA AND SEMPIONE PARK

Source: Google Earth

2. *Yongning Gate and its plaza*

➤ Introduction



FIGURE 65 THE IMPRESSION OF YONGNING GATE AND ITS PLAZA

Source: <https://www.wikiwand.com/zh-cn/%E6%B0%B8%E5%AE%81%E9%97%A8>

Yongning Gate, the south gate of the Xi'an City Wall, is located west of the central part of the South City Wall. It was originally the "Anshangmen" on the south side of the Chang'an Imperial City in the Sui and Tang Dynasties. It was retained when Han Jian rebuilt the new city in the late Tang Dynasty. From the 7th to 11th years of Hongwu of the Ming Dynasty (1374 to 1378), the city of Xi'an was expanded. However, in the Sui and Tang Dynasties, the beam-type three-door hole was changed to a brick-arched voucher-type single-door hole. After the Qing Dynasty and the Republic of China, it has been inherited to this day.

The "one axis, three floors and three squares" composed of the South Gate, Yuecheng, Wengcheng, and the three major cultural squares and the South Gate Historical and Cultural District are fully presented, marking the complete completion of the historical and cultural district of the South Gate of Xi'an City Wall. For citizens and tourists, the dream of "climbing the city wall to explore the ancients, and sailing on a cruise ship" has become reality.



FIGURE 66 THE OVERVIEW OF YONGNING GATE AND ITS PLAZA

Source: Openstreet Map

➤ Activity

Vitality

Yongning Gate Square is adjacent to the ancient city wall and is surrounded by traffic circles. Among them, ancient costume ceremonial performances are often performed, which has a high degree of appreciation and unique performances can attract many audiences to stop and watch.

Diversity

The plaza is dominated by an open and wide distribution space, supplemented by some planting ponds with seats to form a short rest space. Most of the people gathered here come to watch the unique performances, and a few people stay here for rest.

Necessary Activities

The square here is surrounded by traffic roundabouts. In terms of functional properties, it is an inwardly closed public space. If you don't choose to come here for activities or sightseeing, there are no necessary activities here.

Optional Activities

Watching ceremonial performances featuring ancient costumes is the most frequent selective activity here. In addition, staying and resting and taking pictures within a good field of view are also common selective activities.

Social Activities

Tourists are mostly travelling ingroup for Arco Pace, therefore social activities occur. Other social activities are few.

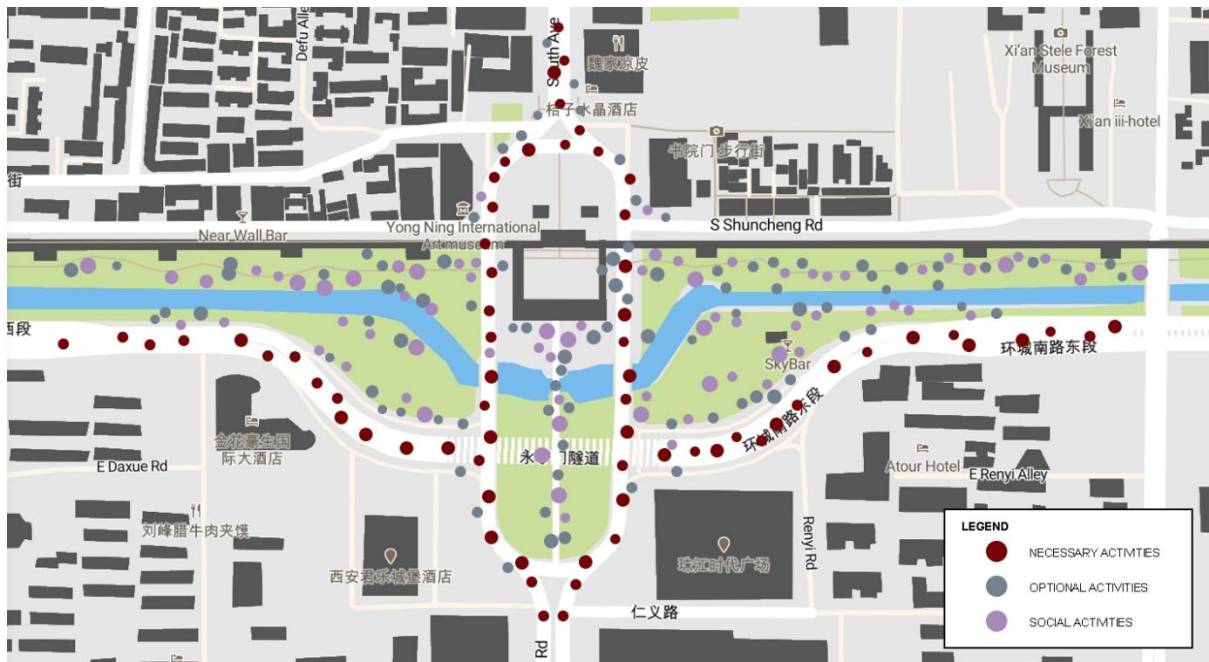


FIGURE 67 ACTIVITIES OF YONGNING GATE AND ITS PLAZA

Source: made by author

➤ **Form**
Scale

This is a small square at the southern end of the central axis of the Ming city wall. It has a symmetrical layout and can be quickly passed by on foot. However, because the east, west and south sides are all open urban roads, the square has a good visual extension space.

Symmetry

There is one primary axis through Yongying Gate plaza and its attached green area. The elements are symmetric on the opposite sides of the main axis, such as planting pools, pedestrians, pavement, temporary exhibitions and so on. This is main visual axis to provide the best view spots towards architectures. Besides, the secondary axis is horizontal along the ancient city wall.

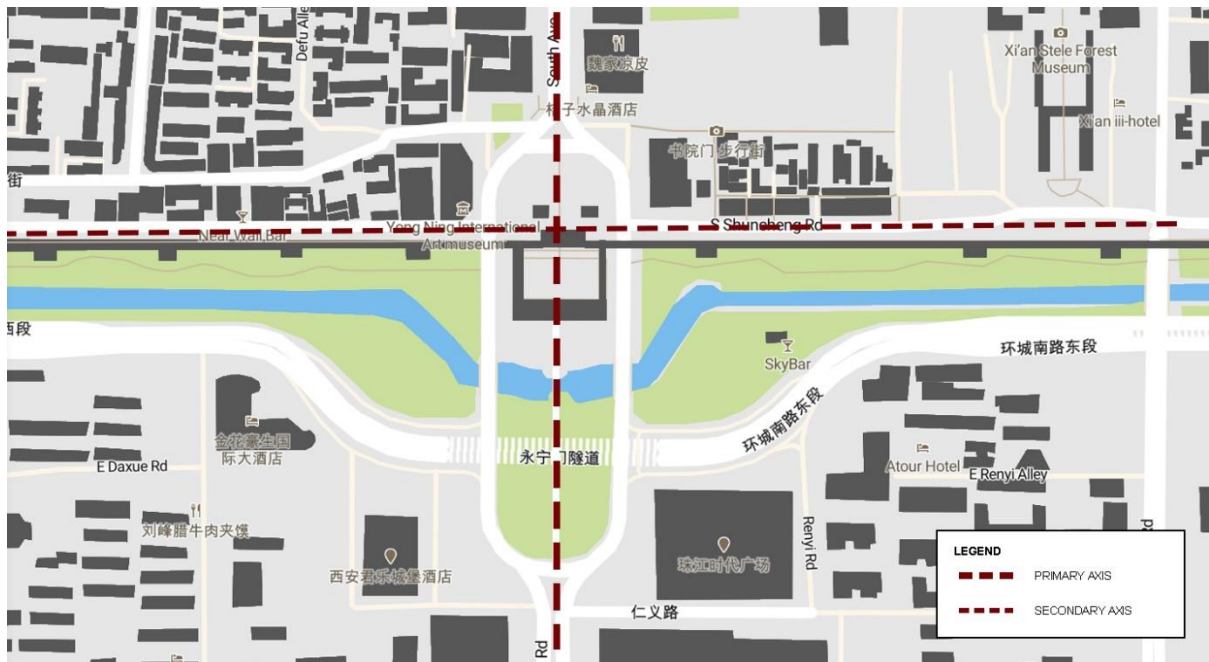


FIGURE 68 THE AXIS OF YONGNING GATE AND ITS PLAZA

Source: made by author

Boundary

The north side of the square is adjacent to the city wall, and the other three sides are adjacent to the city road, forming an open boundary. However, due to the constant flow of high-speed vehicles on urban roads, the pedestrian accessibility of the square is not good. People can only enter the square through the underground passage or view it from a distance across the street.

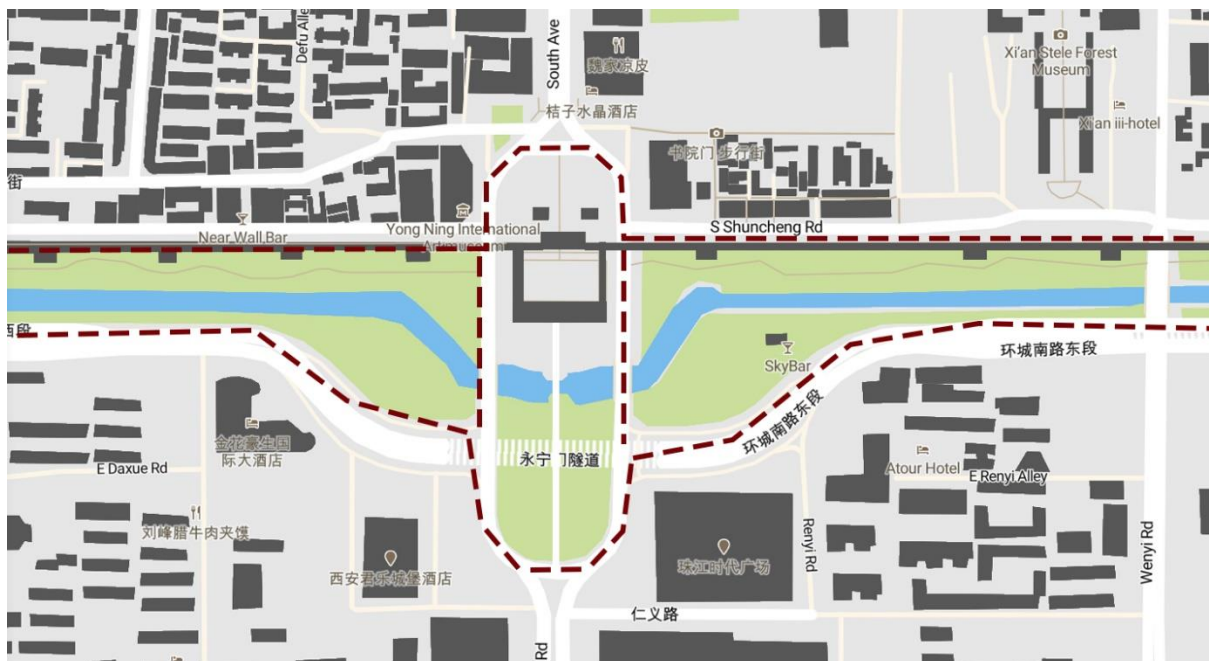


FIGURE 69 BOUNDARIES OF YONGNING GATE AND ITS PLAZA

Source: made by author

Materials

The surface of the square is mainly gray hard pavement, supplemented by a small number of planting ponds to plant plants for decoration.

➤ Image/symbols

As an auxiliary space of the ancient city wall, Yongning Gate Square also has characteristic costume ceremonial performances. It is one of the historical and cultural landmarks of Xi'an. It has strong ornamental and cultural display, and the sense of spatial scale is mainly at a medium viewing distance, and it does not have very strong small-scale relatives. Under the background of the ancient city wall, the strict and dignified space style is its biggest feature.



FIGURE 70 THE BIRD VIEW OF YONGNING GATE AND ITS PLAZA

Source: Google Earth

Summary

This research is based on the local literature and administrative document to demonstrate the comparative study of the city, urban development and urban public spaces. The definition and urban development vary from different countries considering the various cultures, historical processes and administrative governance. As for the urban public spaces, the definition and its category are similar with each other to some extent. It is mainly because of the late development of urban construction process in modern China, and the urban public space were developed completely and rapidly in western context. Therefore, the conception of urban public space in china is developed and localized from western relative studies and cases.

Regarding for the urban public space distribution in 2 cities, the similar morphology is illustrated on the mapping. More small-scale, dense and multi-function common space centralized in the urban center, while large-scale greening parks out of the downtowns.

The system of public spaces varies from these two researched cities, considering the different culture backgrounds and administration methods. The public space is not only referring to the different types of green spaces, but also some paved spaces, such as piazza, boulevard, open-air theater and so on. The second one plays a significant role in Italian daily lifestyle even though its gross area is relatively small. On the contrary, the public common space in Xi'an is mainly defined as greening area by the official administration. But as researches show, the second type of public space in Xi'an is included in the various greenery spaces regarding their area is relatively small and separated, and surrounded by large green spaces.

The comparative study is going more specific on each site prototypes in 2 cities. The descriptive and assessment method is developed in this research to do the systematic assess of each site by texts, mappings and images. All the sites are selected by historical and cultural heritage standard in the urban center area, but other criteria are various. Based on the comparative description and assessment, historical and cultural heritage play the significant role in the whole spaces both in 2 cities. They are the guiding symbols and leading attractions physically and visually as places' identity. Besides, the activities vary from different places and countries. Generally, the open-air seats are much more in Milano compared to Xi'an at researched sites, which facilitates all kinds of optional and social activities, such as wandering, chatting, meeting and so on. The symmetry form of the space is more radial in Milano, while symmetry axis is common at Xi'an.

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